

Latin-English Edition

SAPIENTIA ANGELICA

De Divino Amore et de Divina Sapientia

ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE
DIVINE WISDOM

EMANUEL SWEDENBORG

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The translation in this edition of Divine Love and Wisdom has been carefully read throughout by the Society's Committee on English Translations, and has been made to accord with the suggestions of the Committee. It is hoped that it will be found to be free from any serious errors.

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EDITORIS PRAEFATIUNCULA

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In editione principe, capita singularum sectionum, ut principia articulorum quae iisdem pertinent, sistuntur, in nostra, distincta

SAMUEL H WORCESTER

BRIDGEWATER, MASS, 1 mensis Martii, 1890

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- (v) *This is effected by the lowest spiritual separated from what is above it (n 345)*
- (vi) *There are two forms into which the operation by influx takes place, the vegetable and the animal form (n 346)*

QUOD VISIBILIA IN UNIVERSO CREATO TESTENTUR, QUOD NATURA NIHIL PRODUXERIT, ET NIHIL PRODUCAT, SED QUOD OMNIA DIVINUM EX SE, ET PER MUNDUM SPIRITUALEM (n 349)

Pars Quinta.

QUOD A DOMINO APUD HOMINEM CREATA ET FORMATA SINT DUO RECEPTACULA ET HABITACULA IPSIUS, QUAE VOCANTUR VOLUNTAS ET INTELLECTUS, VOLUNTAS PRO DIVINO AMORE IPSIUS, ET INTELLECTUS PRO DIVINA SAPIENTIA IPSIUS (n 358)

QUOD VOLUNTAS ET INTELLECTUS, QUAE SUNT RECEPTACULA AMORIS ET SAPIENTIAE, SINT IN CEREBRIS IN TOTO ET IN QUALIBET PARTE EORUM, ET INDE IN CORPORE IN TOTO ET IN QUALIBET PARTE EJUS (n 362)

- (i) *Quod amor et sapientia, et inde voluntas et intellectus, faciant ipsam vitam hominis* (n 363)
- (ii) *Quod vita hominis in principis sit in cerebris, et in principatis in corpore* (n 365)
- (iii) *Quod qualis vita est in principis talis sit in toto et in qualibet parte ejus* (n 366)
- (iv) *Quod vita per principia illa sit ex qualibet parte in toto, et ex toto in qualibet parte* (n 367)
- (v) *Qualis est amor talis est sapientia, et inde talis est homo* (n 368)

QUOD CORRESPONDENTIA VOLUNTATIS CUM CORDE, ET INTELLECTUS CUM PULMONE SIT (n 371)

- (i) *Quod omnia mentis se referant ad voluntatem et intellectum, et omnia corporis ad cor et pulmonem* (n 372)
- (ii) *Quod correspondentia voluntatis et intellectus sit cum corde et pulmone, et inde correspondentia omnium mentis cum omnibus corporis* (n 374)
- (iii) *Quod voluntas correspondeat cordi* (n 378)
- (iv) *Quod intellectus correspondeat pulmone* (n 382)
- (v) *Quod per correspondentiam illam detegi possint multa a cana de voluntate et intellectu, ita quoque de amore et sapientia* (n 385)
- (vi) *Quod mens hominis sit ejus spiritus, et quod spiritus sit homo, et quod corpus sit externum per quod mens seu spiritus sentit et agit in suo mundo* (n 386)
- (vii) *Quod conjunctio spiritus hominis cum corpore sit per correspondentiam voluntatis et intellectus ejus cum corde et pulmone ejus, et disjunctio per non correspondentiam* (n 390)

QUOD EX CORRESPONDENTIA CORDIS CUM VOLUNTATE ET INTELLECTUS CUM PULMONE, SCIRI POSSINT OMNIA QUAE DE VOLUNTATE ET INTELLECTU, SEU DE AMORE ET SAPIENTIA, ITA QUAE DE ANIMA HOMINIS, SCIRI POSSUNT (n 394)

- (i) *Quod amor seu voluntas sit ipsa vita hominis* (n 399)
- (ii) *Quod amor seu voluntas in humanam formam continue nitatur, et in omnia quae humanae formae sunt* (n 400)
- (iii) *Quod amor seu voluntas absque conjugio cum sapientia seu intellectu non possit per humanam suam formam aliquid facere* (n 401)
- (iv) *Quod amor seu voluntas praeparat domum seu thalamum pro futura conjugio, quae est sapientia seu intellectus* (n 402)
- (v) *Quod amor seu voluntas praeparat omnia in humana sua forma, ut conjunctum cum sapientia seu intellectu possit agere* (n 403)
- (vi) *Quod cum nuptiae factae sunt, prima conjunctio sit per affectionem sciendi, ex qua affectio veri* (n 404)

- (vii) *Each of these forms is endowed, while it exists, with means of propagation* (n 347)

THE VISIBLE THINGS IN THE CREATED UNIVERSE BEAR WITNESS THAT NATURE HAS PRODUCED AND DOES PRODUCE NOTHING, BUT THAT THE DIVINE, OUT OF ITSELF AND THROUGH THE SPIRITUAL WORLD, PRODUCES ALL THINGS (n. 349).

Part Fifth.

TWO RECEPTACLES AND HABITATIONS FOR HIMSELF, CALLED WILL AND UNDERSTANDING, ARE CREATED AND FORMED BY THE LORD IN MAN, THE WILL FOR HIS DIVINE LOVE, AND THE UNDERSTANDING FOR HIS DIVINE WISDOM (n 358)

WILL AND UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE BRAINS, IN THE WHOLE AND IN EVERY PART OF THEM, AND THEREFROM IN THE BODY, IN THE WHOLE AND IN EVERY PART OF IT (n 362)

- (i) *Love and wisdom, and will and understanding therefrom, make the very life of man* (n 363)
- (ii) *The life of man in its first principles is in the brains, and in its derivatives in the body* (n 365)
- (iii) *Such as life is in its first principles, such it is in the whole and in every part* (n 366)
- (iv) *By means of first principles life is in the whole from every part, and in every part from the whole* (n 367)
- (v) *Such as the love is, such is the wisdom, consequently such is the man* (n 368)

THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART, AND OF THE UNDERSTANDING WITH THE LUNGS (n 371)

- (i) *All things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs* (n 372)
- (ii) *There is a correspondence of the will and understanding with the heart and lungs, consequently a correspondence of all things of the mind with all things of the body* (n 374)
- (iii) *The will corresponds to the heart* (n 378)
- (iv) *The understanding corresponds to the lungs* (n 382)
- (v) *By means of this correspondence many arcana relating to the will and understanding, as well as to love and wisdom, may be disclosed* (n 385)
- (vi) *Man's mind is his spirit, and the spirit is the man, while the body is an external by means of which the mind or spirit feels and acts in the world* (n 386)
- (vii) *The conjunction of man's spirit with his body is by means of the correspondence of his will and understanding with his heart and lungs, and their separation is from non-correspondence* (n 390)

FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL AND OF THE LUNGS WITH THE UNDERSTANDING, EVERYTHING MAY BE KNOWN THAT CAN BE KNOWN ABOUT THE WILL AND UNDERSTANDING, OR ABOUT LOVE AND WISDOM, THEREFORE ABOUT THE SOUL OF MAN (n 394)

- (i) *Love or the will is man's very life* (n 399)
- (ii) *Love or the will strives unceasingly toward the human form and all things of that form* (n 400)
- (iii) *Love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding* (n 401)
- (iv) *Love or the will prepares a house or bridal bed for its future wife, which is wisdom or the understanding* (n 402)

- (vii) *Quod altera conjunctio sit per affectionem intelligendi, ex qua perceptio veri* (n 404)
- (viii) *Quod tertia conjunctio sit per affectionem videndi id, ex qua cognitio* (n 404)
- (ix) *Quod amor seu voluntas per tres illas conjunctiones in sua vita sensitiva, et in sua vita activa sit* (n 406)
- (x) *Quod amor seu voluntas introducat sapientiam seu intellectum in omnia domus suae* (n 408)
- (xi) *Quod amor seu voluntas nihil agat nisi in conjunctione cum sapientia seu intellectu* (n 409)
- (xii) *Quod amor seu voluntas se jungat sapientiae seu intellectui, ac faciat ut sapientia seu intellectus reciprocè conjungatur* (n 410)
- (xiii) *Quod sapientia seu intellectus ex potentia sibi data ab amore possit elevari, ac recipere illa quae lucis sunt e caelo, ac percipere illa* (n 413)
- (xiv) *Quod amor seu voluntas possit similiter elevari, ac recipere illa quae caloris sunt e caelo, si amat suam conjugem sapientiam, in eo gradu* (n 414)
- (xv) *Quod amor seu voluntas alioqui retrahat sapientiam se i intellectum a sua elevatione, ut secum unum agat* (n 416)
- (xvi) *Quod amor seu voluntas purificetur in intellectu, si simul eleventur* (n 419)
- (xvii) *Quod amor seu voluntas conspurcetur in intellectu, et ab illo, si non simul eleventur* (n 421)
- (xviii) *Quod amor purificatus a sapientia in intellectu fiat spiritalis et caelestis* (n 422)
- (xix) *Quod amor conspurcatus in intellectu et ab illo fiat naturalis, sensibilis et corporeus* (n 424)
- (xx) *Quod usque remaneat facultas intelligendi quae vocatur rationalitas, et facultas agendi quae vocatur libertas* (n 425)
- (xxi) *Quod amor spiritalis et caelestis sit amor erga proximum, et amor in Dominum, et quod amor naturalis et sensibilis sit amor mundi et amor sui* (n 426)
- (xxii) *Quod simile sit cum charitate et fide, et cum illarum conjunctione, ut est cum voluntate et intellectu, et cum horum conjunctione* (n 427)

QVALE EST INITIAMENTUM HOMINIS A CONCEPTIONE (n 432)

- (v) *Love or the will prepares all things in its own human form, that it may act conjointly with wisdom or the understanding (n 403)*
- (vi) *After the nuptials, the first conjunction is through an affection for knowing, from which springs an affection for truth (n 404)*
- (vii) *The second conjunction is through an affection for understanding, from which springs perception of truth (n 404)*
- (viii) *The third conjunction is through an affection for seeing truth, from which springs thought (n 404)*
- (ix) *Through these three conjunctions love or the will is in its sensitive life and in its active life (n 406)*
- (x) *Love or the will introduces wisdom or the understanding into all things of its house (n 408)*
- (xi) *Love or the will does nothing except in conjunction with wisdom or the understanding (n 409)*
- (xii) *Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it (n 410)*
- (xiii) *Wisdom or the understanding, from the potency given to it by love or the will, can be elevated and can receive such things as are of light out of heaven, and perceive them (n 413)*
- (xiv) *Love or the will can in like manner be elevated and can receive such things as are of heat out of heaven, provided it loves wisdom, its consort, in that degree (n 414)*
- (xv) *Otherwise love or the will draws down wisdom, or the understanding, from its elevation, that it may act as one with itself (n 416)*
- (xvi) *Love or the will is purified in the understanding, if they are elevated together (n 419)*
- (xvii) *Love or the will is defiled in the understanding and by it, if they are not elevated together (n 421)*
- (xviii) *Love, when purified by wisdom in the understanding, becomes spiritual and celestial (n 422)*
- (xix) *Love, when defiled in the understanding and by it, becomes natural, sensual, and corporeal (n 424)*
- (xx) *The capacity to understand called rationality, and the capacity to act called freedom still remain (n 425)*
- (xxi) *Spiritual and celestial love is love towards the neighbor and love to the Lord, and natural and sensual love is love of the world and love of self (n 426)*
- (xxii) *It is the same with charity and faith and their conjunction as with the will and understanding and their conjunction (n 427)*

WHAT MAN'S BEGINNING IS FROM CONCEPTION (n 432)

SAPIENTIA ANGELICA DE DIVINO AMORE.

Part Prima.

QUOD AMOR SIT VITA HOMINIS

1. Homo novit quod amor sit, sed non novit quid amor est. Novit quod amor sit, ex communi loquela, ut quod dicatur quod ille me amet, quod rex amet subditos et quod subditi ament regem, quod maritus amet uxorem et quod mater liberos, ac vicissim, tum quod hic et ille amet patriam, concives, proximum, similiter de rebus abstractis a persona, ut quod amet hoc aut illud Sed tametsi amor tam universale est in loquelis, usque vix aliquis novit quid amor Dum meditatur de eo, quia tunc non potest aliquam ideam cogitationis de eo sibi formare, dicit vel non esse aliquid, vel solum esse aliquod influens ex visu, auditu, tactu et conversatione, et sic movens nescit proisus quod sit ipsa ejus vita, non modo vita communis totius ejus corporis, et vita communis omnium ejus cogitationum, sed etiam vita omnium singularium eorum Hoc potest sapiens percipere ex hoc, cum dicitur, “Si removes affectionem quae amoris, an potes cogitare aliquid? et an potes agere aliquid? Annon quantum frigescit affectio quae amoris, tantum frigescat cogitatio, loquela et actio? et quantum incalescit, tantum incalescant illa?” Sed haec sapiens percipit non ex cogitatione quod amor sit vita hominis, sed ab experientia quod ita fiat

2. Nemo scit quid vita hominis, nisi sciat quod sit amor; si hoc non scit, potest unus credere quod vita hominis modo sit sentire et agere, alter quod sit cogitare, cum tamen cogitatio est effectus vitae primus, ac sensatio et actio est effectus vitae secundus Dicitur quod cogitatio sit effectus vitae primus, sed datur cogitatio interior et interior, tum exterior et exterior, intima cogi-

ANGELIC WISDOM CONCERNING DIVINE LOVE.

Part First.

LOVE IS THE LIFE OF MAN

1. Man knows that there is such a thing as love, but he does not know what love is. He knows that there is such a thing as love from common speech, as when it is said, he loves me, a king loves his subjects, and subjects love their king, a husband loves his wife, a mother her children, and conversely, also, this or that one loves his country, his fellow-citizens, his neighbor, and likewise of things abstracted from person, as when it is said, one loves this or that thing. But although the word love is so universally used, hardly anybody knows what love is. And because one is unable, when he reflects upon it, to form to himself any idea of thought about it, he says either that it is not anything, or that it is merely something flowing in from sight, hearing, touch, or intercourse with others, and thus affecting him. He is wholly unaware that love is his very life, not only the common life of his whole body, and the common life of all his thoughts, but also the life of all their particulars. This a man of discernment can perceive when it is said. If you remove the affection which is from love, can you think anything, or do anything? Do not thought, speech, and action grow cold in the measure in which the affection which is from love grows cold? And do they not grow warm in the measure in which this affection grows warm? But this a man of discernment perceives simply by observing that such is the case, and not from any knowledge that love is the life of man.

2. Also, what the life of man is, no one knows unless he knows that it is love. If this is not known, one person may believe that man's life is only feeling and acting, and another that it is only thinking, when yet the first effect of life is thought, and the second effect of life is sensation and action. Thought is here said to be the first effect of life, yet there is thought which is interior and more interior, also exterior and more exterior. What is actually the first effect of life is inmost thought, which

tatio, quae est perceptio finium, est actualiter primus vitae effectus sed de his infra, ubi de gradibus vitae

3. Aliqua idea de amore, quod sit vita hominis, haberi potest ex calore solis in mundo, ille quod sit sicut vita communis omnium vegetationum terrae, notum est, ex illo enim dum exoritur, quod fit tempore veris, vegetabilia omnis generis ex humo exsurgunt, ornantur foliis, postea floribus, et demum fructibus, et sic quasi vivunt, at cum calor recedit, quod fit tempore autumnii et hiemis, illis vitae suae signis denudantur, et flaccescunt Simile est cum amore apud hominem, nam correspondent sibi mutuo, quare etiam amor calet

QUOD DEUS SOLUS ITA DOMINUS SIT IPSE AMOR, QUIA
EST IPSA VITA, ET QUOD ANGELI ET HOMINES
SINT RECIPIENTES VITAE

4. Hoc in transactionibus de *Divina Providentia*, et de *Vita*, multis illustrabitur, hic modo quod Dominus, qui est Deus universi, sit Increatus et Infinitus, homo autem et angelus est creatus et finitus, et quia Dominus est Increatus et Infinitus, est ipsum Esse quod vocatur Jehovah, et est ipsa Vita seu Vita in Se ex Increato, Infinito, ipso Esse et ipsa Vita, non potest aliquis immediate creari, quia Divinum est unum et non dividuum, sed erit ex creatis et finitis, ita formatis, ut illis Divinum possit inesse Quia homines et angeli tales sunt, sunt recipientes vitae Quare si quis homo cogitatione eo usque se abduci patitur, quod non sit recipiens vitae, sed Vita, non potest abduci a cogitatione quod sit Deus Quod homo sentiat sicut sit vita, et inde credat quod sit, est ex fallacia, in causa instrumentali enim non percipitur causa principalis aliter quam sicut una secum Quod Dominus sit Vita in Se, docet Ipse apud *Johannem*,

“Quemadmodum Pater habet vitam in Se Ipso, ita etiam dedit Filio habere vitam in Se Ipso” (v 26)

et quod sit ipsa Vita (*Joh* xi 25; cap xix 6) Nunc quia vita et amor unum sunt, ut ex supradictis (n 1, 2) patet, sequitur quod Dominus, quia est ipsa Vita, sit ipse Amor

is the perception of ends But of these things hereafter, when the degrees of life are considered

3. Some idea of love, as being the life of man, may be had from the sun's heat in the world. This heat is well known to be the common life, as it were, of all the vegetations of the earth For by virtue of heat, coming forth in springtime, plants of every kind rise from the ground, deck themselves with leaves, then with blossoms, and finally with fruits, and thus, in a sense, live But when, in the time of autumn and winter, heat withdraws, the plants are stripped of these signs of their life, and they wither So it is with love in man, for heat and love mutually correspond Therefore love also is warm

GOD ALONE, CONSEQUENTLY THE LORD, IS LOVE ITSELF,
BECAUSE HE IS LIFE ITSELF, AND ANGELS AND MEN
ARE RECIPIENTS OF LIFE

4. This will be fully shown in treatises on *Divine Providence* and on *Life*, it is sufficient here to say that the Lord, who is God of the universe, is uncreate and infinite, whereas a man or an angel is created and finite And because the Lord is uncreate and infinite, He is *Esse* itself, which is called "Jehovah," and Life itself, or Life in Himself From the uncreate, the infinite, *Esse* itself and Life itself, none can be created immediately, because the Divine is one and indivisible, but their creation must be from things created and finited, and so formed that the Divine can be in them Since men and angels are such, they are recipients of life Consequently, if any man suffers himself to be so far misled as to think that he is not a recipient of life but is Life, he cannot be withheld from the thought that he is God A man's feeling as if he were life, and therefore believing himself to be so, arises from fallacy, for the principal cause is not perceived in the instrumental cause otherwise than as one with it That the Lord is Life in Himself, He teaches in *John*,

"As the Father hath life in Himself, so also hath He given to the Son to have life in Himself" (v 26)

He declares also that He is "life itself" (*John* xi 25, xiv 6)

Now since life and love are one (as is apparent from what has been said above, n 1, 2), it follows that the Lord, because He is Life itself, is Love itself

5. Sed ut hoc in intellectum cadat, omnino sciendum est, quod Dominus, quia est Amor in ipsa sua essentia, hoc est, Divinus Amor, appareat coram angelis in caelo sicut Sol, et quod ex illo Sole procedat calor et lux, et quod calor inde procedens in sua essentia sit amor, et lux inde procedens in sua essentia sit sapientia, et quod angeli quantum recipientes spiritualis illius caloris et spiritualis illius lucis sunt, tantum sint amores et sapientiae, non amores et sapientiae a se, sed a Domino Spiritualis ille calor et spiritualis illa lux non modo influunt apud angelos et afficiunt illos, sed etiam influunt apud homines et afficiunt illos, proisus sicut recipientes fiunt, et recipientes fiunt secundum eorum amorem in Dominum, et amorem erga proximum Ipse ille Sol, seu Divinus Amor, non potest per suum calorem et per suam lucem creare aliquem immediate ex se, sic enim foret Amor in sua essentia, qui est Ipse Dominus, sed potest creare ex substantiis et materiis ita formatis ut recipere possint ipsum calorem et ipsam lucem, comparative sicut sol mundi non potest per calorem et lucem immediate producere germinationes in tellure, sed ex materiis humi, quibus per calorem et lucem potest inesse, et vegetationem dare Quod Divinus Amor Domini appareat ut Sol in mundo spirituali, et quod ex illo procedat spiritualis calor et spiritualis lux, ex quibus angelis est amor et sapientia, videatur in opere *De Caelo et Inferno* (n 116-140)

6. Cum itaque homo non est Vita, sed recipiens vitae, sequitur quod conceptio hominis a patre non sit conceptio vitae, sed modo conceptio primae et purissimae formae receptibilis vitae, cui ut stamini aut initiamiento in utero successive accedunt substantiae et materiae in formis ad receptionem vitae in suo ordine et in suo gradu adaptatae

QUOD DIVINUM NON SIT IN SPATIO

7. Quod Divinum seu Deus non sit in spatio, tametsi est omnipraesens, et apud unumquemvis hominem in mundo, et apud unumquemvis angelum in caelo, et apud unumquemvis spiritum sub caelo, non potest idea mere naturali comprehendi, sed potest idea spirituali Quod id non possit idea naturali comprehendi, est quia in illa

5. But that this may reach the understanding, it must needs be known positively that the Lord, because He is Love in its very essence, that is, Divine Love, appears before the angels in heaven as a sun, and that from that sun proceed heat and light, the heat which proceeds therefrom being in its essence love, and the light which proceeds therefrom being in its essence wisdom, and that angels so far as they are recipients of that spiritual heat and of that spiritual light, are loves and wisdoms, not loves and wisdoms from self, but from the Lord. This spiritual heat and this spiritual light not only flow into angels and affect them, but they also flow into men and affect them precisely as they become recipients, they become recipients according to their love to the Lord and love towards the neighbor. This sun itself, or the Divine Love, by its heat and its light, cannot create any one immediately from itself, for one so created would be love in its essence, which love is the Lord Himself, but it can create from substances and matters so formed as to be capable of receiving the very heat and the very light, comparatively as the sun of the world cannot by heat and light produce germinations on the earth immediately, but only out of earthy matters in which it can be present by its heat and light, and cause vegetation. In the spiritual world the Divine Love of the Lord appears as a sun, and from it proceed the spiritual heat and the spiritual light from which the angels derive love and wisdom, as may be seen in the work on *Heaven and Hell* (n 116-140)

6. Since, then, man is not life, but a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only a conception of the first and purest form capable of receiving life. To this, as to a nucleus or starting-point in the womb, are successively added substances and matters adapted in form, according to their order and degree, to the reception of life.

THE DIVINE IS NOT IN SPACE

7. That the Divine, that is, God, is not in space, although omnipresent and with every man in the world, and with every angel in heaven, and with every spirit under heaven, cannot be comprehended by a merely natural idea, but it can by a spiritual idea. It cannot be comprehended by a natural idea, because in the natural idea there is space, for it is formed out of such things as are in the world, and in each and all of these,

est spatium, formata enim est ex talibus quæ in mundo sunt, in quorum omnibus et singulis, quæ spectantur oculis, est spatium, omne magnum et parvum ibi est spatium, omne longum, latum et altum ibi est spatium, verbo omnis mensura, figura et forma ibi est spatium, quare dictum est, quod non possit idea mere naturali comprehendere, quod Divinum non sit in spatio, cum dicitur quod sit ubivis. Sed usque potest homo comprehendere id cogitatione naturali, modo in illam admittat aliquid lucis spiritualis, quare primum aliquid dicetur de idea et inde cogitatione spirituali. Idea spiritualis non trahit aliquid ex spatio, sed omne suum trahit ex statu. Status dicitur de amore, de vita, de sapientia, de affectionibus, de gaudiis inde, in genere de bono et de vero. Idea vere spiritualis de illis non commune habet cum spatio, est superior, et spectat ideas spatii sub se sicut caelum spectat terram. At quia angeli et spiritus aequè vident oculis ut homines in mundo, et objecta non videri possunt nisi in spatio, ideo in mundo spirituali, ubi spiritus et angeli sunt, apparent spatia similia spatii in terris, at usque non sunt spatia, sed apparentiæ, non enim sunt fixa et stantia sicut in terris, possunt enim elongari et contrahi, possunt mutari et variari, et quia sic non possunt mensura determinari, non possunt ibi aliqua idea naturali, sed solum idea spirituali comprehendere, quæ non alia est de distantis spatii, quam sicut de distantis boni aut de distantis veri, quæ sunt affinitates et similitudines secundum status eorum.

8. Ex his constare potest, quod homo ex idea mere naturali non comprehendere possit quod Divinum sit ubivis et tamen non in spatio, et quod angeli et spiritus id clare comprehendant, consequenter quod etiam homo possit, modo in cogitationem suam admittat aliquid lucis spiritualis. Causa quod homo possit comprehendere, est quia non corpus ejus cogitat, sed spiritus ejus, ita non naturale ejus, sed spirituale ejus.

9. Quod autem plures id non comprehendant, est quia amant naturale, et ideo non volunt cogitationes intellectus sui supra illud elevare in lucem spiritualem, et qui non volunt, illi non possunt nisi ex spatio cogitare, etiam de Deo, et cogitare de Deo ex spatio, est de extenso naturæ. Hoc præmittendum est, quia absque scientia et aliqua

as seen by the eye, there is space. In the world, everything great and small is of space, everything long, broad, and high is of space; in short, every measure, figure and form is of space. This is why it has been said that it cannot be comprehended, by a merely natural idea, that the Divine is not in space, when it is said that the Divine is everywhere. Still, by natural thought, a man may comprehend this, if only he admit into it something of spiritual light. For this reason something shall first be said about spiritual idea, and thought therefrom. Spiritual idea derives nothing from space, but it derives its all from state. State is predicated of love, of life, of wisdom, of affections, of joys therefrom, in general, of good and of truth. An idea of these things which is truly spiritual has nothing in common with space, it is higher and looks down upon the ideas of space as heaven looks down upon the earth. But since angels and spirits see with eyes, just as men in the world do, and since objects cannot be seen except in space, therefore in the spiritual world where angels and spirits are, there appear to be spaces like the spaces on earth, yet they are not spaces, but appearances, for they are not fixed and constant, as spaces are on earth. They can be lengthened or shortened, they can be changed or varied. Thus because they cannot be determined in that world by measure, they cannot be comprehended by any natural idea, but only by a spiritual idea. The spiritual idea of distances of space is the same as of distances of good or distances of truth, which are affinities and likenesses according to states of goodness and truth.

8. From this it may be seen that man is unable, by a merely natural idea, to comprehend that the Divine is everywhere, and yet not in space, but that angels and spirits comprehend this clearly, consequently that a man also may, provided he admits into his thought something of spiritual light, and this for the reason that it is not his body which thinks, but his spirit, thus not his natural, but his spiritual.

9. But many fail to comprehend this because of their love of the natural, which makes them unwilling to raise the thoughts of their understanding above the natural into spiritual light, and those who are unwilling to do this can think only from space, even concerning God, and to think according to space concerning God is to think concerning the expanse of Nature. This has to be premised, because without a knowledge and some perception that the Divine is not in space, nothing can be understood about the Divine Life, which is Love and Wisdom,

perceptione quod Divinum non sit in spatio, non aliquid intelligi potest de Divina Vita, quae est Amor et Sapientia, de quibus hic agitur; et inde parum si quicquam de Divina Providentia, Omnipraesentia, Omniscientia, Omnipotentia, Infinitate et Aeternitate, de quibus in serie agendum est

10. Dictum est, quod in mundo spirituali aequae appareant spatia ut in mundo naturali, consequenter etiam distantiae, sed quod sint apparentiae secundum affinitates spirituales quae sunt amoris et sapientiae, seu boni et veri. Inde est, quod Dominus, tametsi est in caelis apud angelos ubique, usque appareat alte supra illos ut Sol et quia receptio amoris et sapientiae facit affinitatem cum Ipso, ideo ^[1]propiores Ipsi apparent caeli ubi angeli in ^[2]propiore affinitate ex receptione sunt, quam qui in remotiore ex eo etiam est, quod caeli, qui tres sunt, inter se distincti sint, similiter societates cujusvis caeli, tum quod inferni sub illis sint remoti secundum rejectionem amoris et sapientiae. Simile est cum hominibus, in quibus et apud quos Dominus praesens est in universo terrarum orbe, et hoc unice ex causa, quia Dominus non est in spatio

QUOD DEUS SIT IPSE HOMO

11. In omnibus caelis non alia idea Dei est quam idea Hominis. Causa est, quia caelum in toto et in parte est in forma sicut Homo, ac Divinum, quod est apud angelos, facit caelum, et cogitatio vadit secundum formam caeli, quare aliter cogitare de Deo angelis impossibile est. Inde est, quod omnes illi in mundo, qui conjuncti sunt caelo, similiter de Deo, cum interior in se seu in suo spiritu, cogitent. Ex eo quod Deus sit Homo, omnes angeli et omnes spiritus, in perfecta forma homines sunt, forma caeli hoc facit, quae in maximis et in minimis est sibi similis. (Quod caelum in toto et in parte sit in forma ut Homo, videatur in opere *De Caelo et Inferno*, n. 59-87 et quod cogitationes vadant secundum formam caeli, n. 203, 204.) Quod homines ad imaginem et ad similitudinem Dei creati sint, notum est, ex *Genesis* (1. 26, 27); tum quod Deus visus sit ut Homo Abrahamo, et aliis. Anti-

of which subjects this volume treats, and hence little, if anything, about Divine Providence, Omnipresence, Omniscience, Omnipotence, Infinity and Eternity, which will be treated of in succession

IO. It has been said that in the spiritual world, just as in the natural world, there appear to be spaces, consequently also distances, but that these are appearances according to spiritual affinities which are of love and wisdom, that is, of good and truth. From this it is that the Lord, although everywhere in the heavens with the angels, nevertheless appears high above them as a sun. Furthermore, since reception of love and wisdom causes affinity with Him, those heavens appear nearer to Him in which the angels are, from reception, in closer affinity with Him, than those in which the affinity is more remote. From this it is also that the heavens, of which there are three, are distinct from each other, likewise the societies of each heaven, and further, that the hells under them are remote according to their rejection of love and wisdom. The same is true of men, in whom and with whom the Lord is present throughout the whole earth, and this solely for the reason that the Lord is not in space.

GOD IS VERY MAN

II. In all the heavens there is no other idea of God than that He is Man, because heaven as a whole and in part is in form like man, and because the Divine which is with the angels constitutes heaven, and because thought proceeds according to the form of heaven, consequently it is impossible for the angels to think of God in any other way. And from this it is that all those in the world who are conjoined with heaven think of God in the same way when they think interiorly in themselves, that is, in their spirit. From this fact that God is Man, all angels and all spirits, in their complete form, are men. This results from the form of heaven, which is like itself in its greatest and in its least parts. That heaven as a whole and in part is in form like man may be seen in the work on *Heaven and Hell* (n 59-87), and that thoughts proceed according to the form of heaven (n 203, 204). It is known from *Genesis* (1 26, 27), that men were created after the image and likeness of God. God also appeared as a man to Abraham and to others. The ancients, from the wise even to the simple, thought of God no otherwise than as being a Man; and when

qui, a sapientibus usque ad simplices, non aliter de Deo quam ut de Homine, cogitaverunt, et tandem cum plures deos coeperunt colere, ut Athenis et Romae, coluerunt omnes ut homines. Haec illustrari possunt per haec sequentia, de quibus in quodam opusculo prius

Gentes, imprimis Africani, qui unum Deum Creatorem universi agnoscunt et colunt, ideam Hominis de Deo habent, dicunt quod nemo aliam de Deo possit habere. Cum audiunt quod plures de Deo foveant ideam sicut nubeculae in medio, quaerunt ubinam illi sunt, et cum dicitur quod sint inter Christianos, negant quod dabile sit. Sed respondetur, quod sit illis talis idea ex eo, quod Deus in Verbo dicatur "Spiritus," et de spiritu non aliter cogitant, quam sicut de particula nubis, non scientes quod omnis spiritus et omnis angelus sit homo. At usque exploratum est, num spiritualis illorum idea sit similis ideae illorum naturali, et compertum est quod non similis sit apud illos qui Dominum pro Deo caeli et terrae interius agnoscunt. Audivi quendam presbyterum ex Christianis dicentem, quod nemo possit habere ideam Divini Humani, et vidi illum translatum ad varias Gentes, successive ad interiores et exteriores, et ab illis ad caelos earum, et tandem ad caelum Christianum, et ubivis data est communicatio perceptionis interioris eorum de Deo, et animadvertit quod non alia illis idea Dei esset quam idea Hominis, quae eadem est cum idea Divini Humani. [(*Vid Con de Ult Judicio*, n. 74)]

12. Plebeia idea in Christianismo de Deo est ut de Homine, quia Deus vocatur Persona in Doctrina Trinitatis Athanasiana. At qui supra plebem sapiunt, illi Deum invisibilem pronuntiant, quod fit quia non comprehendere possunt, quomodo Deus ut Homo creare potuisset caelum et terram, tum implere universum praesentia sua, et plura, quae non cadere possunt in intellectum, quamdiu ignoratur quod Divinum non sit in spatio. Illi autem qui solum Dominum adeunt, Divinum Humanum cogitant, ita Deum ut Hominem.

13. Quanti interest justam ideam Dei habere, constare potest ex eo, quod idea Dei faciat intimum cogitationis apud omnes quibus est religio, omnia enim religionis et omnia cultus spectant Deum. Et quia Deus universaliter et singulariter est in omnibus religionis et cultus, ideo nisi justa idea Dei sit, non potest communicatio dari cum caelis. Inde est, quod unaquaevis gens in mundo spirituali sortiatur locum secundum ideam Dei ut Hominis, in hoc enim est idea Domini, et non in alia. Quod status

at length they began to worship a plurality of gods, as at Athens and Rome, they worshipped them all as men. What is here said may be illustrated by the following extract from a small treatise already published

‘ The Gentiles, especially the Africans, who acknowledge and worship one God, the Creator of the universe, have concerning God the idea that He is a Man, and declare that no one can have any other idea of God. When they learn that there are many who cherish an idea of God as something cloudlike in the midst of things, they ask where such persons are, and on being told that they are among Christians, they declare it to be impossible. They are informed, however, that this idea arises from the fact that God in the Word is called “a spirit,” and of a spirit they have no other idea than of a bit of cloud, not knowing that every spirit and every angel is a man. An examination, nevertheless, was made, whether the spiritual idea of such persons was like their natural idea, and it was found to be different with those who acknowledge the Lord interiorly as God of heaven and earth. I heard a certain elder from the Christians say that no one can have an idea of a Human Divine, and I saw him taken about to various nations, and successively to such as were more and more interior, and from them to their heavens, and finally to the Christian heaven, and everywhere their interior perception concerning God was communicated to him, and he observed that they had no other idea of God than that He is Man, which is the same as the idea of a Human Divine ”

12. The common people in Christendom have an idea that God is a Man, because God in the Athanasian doctrine of the Trinity is called a “Person.” But those who are esteemed wiser than the common people pronounce God to be invisible, and this for the reason that they cannot comprehend how God, as a Man, could have created heaven and earth, and then could have filled the universe with His presence, and many things besides, which cannot enter the understanding so long as the truth that the Divine is not in space is ignored. Those, however, who approach the Lord alone think of a Human Divine, thus of God as Man.

13. How important it is to have a correct idea of God can be known from the truth that the idea of God constitutes the inmost of thought with all who have religion, for all things of religion and all things of worship look to God. And since God, universally and in particular, is in all things of religion and of worship, without a proper idea of God no communication with the heavens is possible. From this it is that in the spiritual world every nation has its place allotted in accordance with its idea of God as Man, for in this idea, and in no other, is the idea of the Lord. That man’s state of life after

vitae post mortem sit homini secundum ideam Dei apud se affirmatam, patet manifeste ab ejus opposito, quod negatio Dei faciat infernum, et in Christianismo negatio Divinitatis Domini

QUOD ESSE ET EXISTERE IN DEO HOMINE DISTINCTE UNUM SINT

14. Ubi est Esse, ibi est Existere, non datur unum absque altero. Esse enim per Existere *est*, et non absque eo. Hoc rationale comprehendit, dum cogitat, num dari queat aliquod Esse quod non *existit*, et num dari queat Existere nisi ab Esse, et quia unum cum altero et non absque altero datur, sequitur quod unum sint, sed distincte unum. Sunt distincte unum, sicut amor et sapientia: amor etiam est Esse, et sapientia est Existere, amor enim non datur nisi in sapientia, nec sapientia nisi ex amore, quare cum amor in sapientia est, tunc *existit*. Haec duo tale unum sunt, ut quidem distingui cogitatione possint, sed non actu: et quia distingui possunt cogitatione et non actu, ideo dicitur distincte unum. Esse et Existere in Deo Homine etiam distincte unum sunt sicut anima et corpus: anima non datur absque suo corpore, nec corpus absque sua anima. Divina Anima Dei Hominis est quae intelligitur per Divinum Esse, ac Divinum Corpus, quod intelligitur per Divinum Existere. Quod anima existere possit absque corpore, ac cogitare et sapere, est error profluens ex fallacia, omnis enim anima hominis in spirituali corpore est, postquam rejicit evivias materiales quas in mundo circumtulit.

15. Quod Esse non sit Esse nisi *existat*, est quia non prius est in forma, et si non est in forma non habet quale, et quod non habet quale non est aliquid. Illud quod ex Esse *existit*, unum facit cum Esse per id quod sit ex Esse; inde est unitio in unum, et inde est quod unum sit alterius mutuo et vicissim, tum quod unum sit omne in omnibus alterius sicut in se.

16. Ex his constare potest, quod Deus sit Homo, et quod per id sit Deus Existens, non Existens a Se, sed in Se. Qui in Se existit, ille est Deus a quo omnia

death is according to the idea of God in which he has become confirmed, is manifest from the opposite of this, namely, that the denial of God, and, in the Christian world, the denial of the Divinity of the Lord, constitutes hell

IN GOD-MAN **Esse* AND *Existere* ARE †ONE DISTINCTLY

14. Where *Esse* is *Existere* is, one is not possible apart from the other For *Esse* is by means of *Existere*, and not apart from it This the rational mind comprehends when it thinks whether there can possibly be any *Esse* which does not Exist, and whether there can possibly be *Existere* except from *Esse* And since one is possible with the other, and not apart from the other, it follows that they are one, but one distinctly They are one distinctly like Love and Wisdom, in fact, love is *Esse*, and wisdom is *Existere*, for there can be no love except in wisdom, nor can there be any wisdom except from love, consequently when love is in wisdom, then it EXISTS These two are one in such a way that they may be distinguished in thought but not in operation, and because they may be distinguished in thought though not in operation, it is said that they are one †distinctly *Esse* and *Existere* in God-Man are also one distinctly like soul and body There can be no soul apart from its body, nor body apart from its soul The Divine soul of God-Man is what is meant by Divine *Esse*, and the Divine Body is what is meant by Divine *Existere* That a soul can exist apart from a body, and exercise thought and wisdom, is an error springing from fallacies, for every man's soul is in a spiritual body after it has cast off the material coverings which it carried about in the world

15. *Esse* is not *Esse* unless it Exists, because before this it is not in a form, and if not in a form it has no quality, and what has no quality is not anything That which Exists from *Esse*, for the reason that it is from *Esse*, makes one with it From this there is a uniting of the two into one, and from

* *To be and to exist* Swedenborg seems to use this word "exist" nearly in the classical sense of springing or standing forth, becoming manifest, taking form The distinction between *esse* and *existere* is essentially the same as between substance and form

† For the meaning of this phrase, "*distincte unum*," see below in this paragraph, also n 17, 22, 34, 223, and *Div Prov*, n 4

‡ It should be noticed, that in Latin, *distinctly* is the adverb of the verb *distinguish* If translated *distinguishably*, this would appear.

QUOD IN DEO HOMINE INFINITA DISTINCŒE UNUM SINT

17. Notum est, quod Deus infinitus sit, vocatur enim Infinitus, sed vocatur Infinitus quia est infinitus. Ex eo solum quod sit ipsum Esse et Existere in Se, non est Infinitus, sed quia infinita in Ipso sunt. Infinitum absque infinitis in Ipso non est Infinitum nisi quoad solum nomen. Infinita in Ipso non dici possunt infinite multa, nec infinite omnia, propter ideam naturalem de multis et de omnibus, nam idea naturalis de infinite multis est limitata, et de infinite omnibus est quidem illimitata, sed trahit ex limitatis in universo. Quare homo, quia ei idea naturalis est, non potest sublimatione et approximatione venire in perceptionem de infinitis in Deo, at angelus, quia est in idea spirituali, potest sublimatione et approximatione venire supra hominis gradum, non tamen usque illuc.

18. Quod infinita in Deo sint, quisque apud se affirmare potest, qui credit quod Deus sit Homo, et quia est Homo, est Ipsi Corpus, et omne quod corporis est, ita est Ipsi facies, pectus, abdomen, lumbi, pedes, nam absque illis non foret Homo. et quia Ipsi illa sunt, etiam sunt Ipsi oculi, aures, nares, os, lingua, tum etiam quae intra in homine sunt, ut cor et pulmo, et quae ex illis pendent, quae omnia simul sumpta faciunt ut homo sit homo. In homine creato sunt illa multa, et in contextibus suis spectata sunt innumera. sed in Deo Homine sunt illa infinita, non deest quicquam, inde Ipsi infinita perfectio. Quod comparatio Hominis Increati, qui est Deus, cum homine creato fiat, est quia Deus est Homo, et ab Ipso dicitur quod homo mundi ad imaginem Ipsi et in similitudinem Ipsi creatus sit (*Genes* 1 26, 27)

19. Quod infinita in Deo sint, patet manifestius angelis ex caelis in quibus sunt. Universum caelum, quod ex myriadibus myriadum angelorum consistit, in universali sua forma est sicut Homo, unaquaevis societas caeli tam major quam minor similiter, inde etiam angelus est homo, est enim angelus caelum in minima forma, quod ita sit,

this each is the other's mutually and interchangeably, and each is wholly in all things of the other as it is in itself

16. From this it can be seen that God is Man, and consequently He is God-Existing, not existing from Himself but in Himself. He who has existence in Himself, He is God from whom all things are

IN GOD-MAN INFINITE THINGS ARE ONE DISTINCTLY

17. That God is infinite is well known, for He is called the Infinite, and He is called the Infinite because He is infinite. He is infinite not from this alone, that He is very *Esse* and *Existere* in itself, but because in Him there are infinite things. An Infinite without infinite things in it, is infinite in name only. The infinite things in Him cannot be called infinitely many, or infinitely all, because of the natural idea of many and of all, for the natural idea of infinitely many is limited, and of infinitely all, though not limited, is derived from limited things in the universe. And because man's ideas are natural, he cannot, by any refinement or approximation, come into a perception of the infinite things in God, and though an angel is able by refinement and approximation, because he is in spiritual ideas, to rise above the degree of man, still he cannot attain to that perception.

18. That in God there are infinite things, any one may convince himself who believes that God is Man, for, being Man, He has a body and every thing pertaining to it, that is, a face, breast, abdomen, loins and feet, for without these He would not be Man. And having these, He also has eyes, ears, nose, mouth and tongue, also the parts within man, as the heart and lungs, and their connections, all of which, taken together, make man to be man. In a created man these parts are many, and regarded in their combinations are numberless, but in God-Man they are infinite, nothing whatever is lacking, and from this He has infinite perfection. This comparison holds between created man and the uncreated Man who is God, because God is Man, and He Himself says that the man of this world was created after His image and into His likeness (*Gen* 1 26, 27)

19. That in God there are infinite things, is still more evident to the angels from the heavens in which they dwell. The whole heaven, consisting of myriads of myriads of angels, in its universal form is like a man. So is each society of heaven, be it

videatur in opere *De Caelo et Inferno* (n 51-87). In tali forma est caelum in toto, parte, et individuo, ex Divino quod angeli recipiunt, nam quantum angelus ex Divino recipit, tantum in perfecta forma homo est. Inde est, quod angeli dicantur in Deo esse, et Deus in illis, tum quod Deus sit omne illorum. Quam multa sunt in caelo, non describi potest, et quia Divinum facit caelum, et inde illa ineffabilia multa ex Divino sunt, clare patet, quod infinita in ipso Homine, qui est Deus, sint.

20. Simile potest induci ex universo creato, dum hoc spectatur ex usibus et eorum correspondentibus. sed antequam hoc potest intelligi, praecedent quae illustrabunt.

21. Quia infinita in Deo Homine, quae in caelo, in angelo et in homine, ut in speculo apparent, et quia Deus Homo non est in spatio (ut supra, n 7-10, ostensum est), aliquantum videri et comprehendi potest, quomodo Deus potest Omnipraesens, Omnisciens, et Omniprovidens esse, ac quomodo ut Homo potuerit creare omnia, ac ut Homo possit in aeternum tenere creata ab Ipso in suo ordine.

22. Quod infinita distincte unum sint in Deo Homine, hoc quoque constare potest ut in speculo ex homine. In homine multa et innumera sunt, ut supra dictum est, sed usque homo illa ut unum sentit. Non ex sensu scit aliquid de suis cerebris, de suo corde et pulmone, de suo hepate, liene et pancreate, nec de innumeris in oculis, auribus, lingua, ventriculo, membris generationis, et in reliquis, et quia ex sensu non scit illa, est sibi sicut unus. Causa est, quia omnia illa in tali forma sunt, ut non possit unum deesse, est enim forma recipiens vitae a Deo Homine (ut supra, n 4-6, demonstratum est). Ex ordine et connexu omnium in tali forma sistitur sensus et inde idea, sicut non multa et innumera sint, sed sicut unum. Ex his concludi potest, quod multa et innumera, quae faciunt in homine sicut unum, in ipso Homine qui est Deus, distincte immo distinctissime unum sint.

larger or smaller From this, too, an angel is a man, for an angel is a heaven in least form (This is shown in the work *On Heaven and Hell*, n 51-86) Heaven as a whole, in part, and in the individual, is in that form by virtue of the Divine which the angels receive, for in the measure in which an angel receives from the Divine is he a man in a perfected form From this it is that angels are said to be in God, and God in them, also, that God is their all How many things there are in heaven cannot be told, and because the Divine is what makes heaven, and consequently these unspeakably many things are from the Divine, it is clearly evident that there are infinite things in Very Man, who is God

20. From the created universe a like conclusion may be drawn when it is regarded from uses and their correspondences But before this can be understood some preliminary explanations must be given

21. Because in God-Man there are infinite things which appear in heaven, in angel, and in man, as in a mirror, and because God-Man is not in space (as was shown above, n 7-10), it can, to some extent, be seen and comprehended how God can be Omnipresent, Omniscient, and All-providing, and how, as Man, He could create all things, and as Man can hold the things created by Himself in their order to eternity

22. That in God-Man infinite things are one distinctly, can also be seen, as in a mirror, from man In man there are many and numberless things, as said above; but still man feels them all as one From sensation he knows nothing of his brains, of his heart and lungs, of his liver, spleen, and pancreas, or of the numberless things in his eyes, ears, tongue, stomach, generative organs, and the remaining parts, and because from sensation he does not know about these things, he is to himself as one The reason is that all these are in such a form that not one can be lacking, for it is a form recipient of life from God-Man (as was shown above, n 4-6) From the order and connection of all things in such a form there comes the feeling, and from that the idea, as if they were not many and numberless, but were one From this it may be concluded that the many and numberless things which make in man a seeming one, in Very Man who is God, are one distinctly, yea, most distinctly

QUOD SIT UNUS DEUS HOMO A QUO OMNIA

23. Omnia rationis humanae se conjungant et quasi concentrant in id, quod Deus unus Creator universi sit quare homo, cui ratio, ex communi intellectus sui non aliter cogitat, nec cogitare potest Dic alicui, cui sana ratio est, quod duo Creatores universi sint, et comperies repugnantiam ex illo in te, et forte ex solo loquelae sono in aure unde patet, quod omnia rationis humanae se conjungant et concentrent in id, quod Deus unus sit Quod ita sit, sunt binae causae *Prima* est, quia ipsa facultas rationaliter cogitandi in se spectata non est hominis, sed est Dei apud illum, ex illa pendet ratio humana in communi, et commune facit ut id videat sicut a se *Altera* est, quia homo per facultatem illam vel est in luce caeli, vel trahit commune suae cogitationis inde, et universale lucis caeli est quod Deus unus sit Aliter si homo ex facultate illa perverterit inferiora intellectus, ille quidem pollet illa facultate, sed per intorsionem inferiorum vertit illam aliorum, inde ejus ratio non sana fit

24. Omnis homo, tametsi nescit, cogitat de coetu sicut de homine, quare etiam percipit illico cum dicitur quod rex sit caput et subditi corpus, tum cum dicitur quod is et ille talis sit in communi corpore, hoc est, in regno Simile est cum spirituali corpore sicut cum civili, spirituale corpus est ecclesia, ejus caput est Deus Homo Inde patet qualis in hac perceptione appareat ecclesia ut homo, si non unus Deus Creator et Sustentator universi cogitaretur, sed pro uno plures, appareret in perceptione illa sicut unum corpus super quo plura capita, ita non sicut Homo, sed sicut monstrum Si diceretur, quod capitibus illis una essentia sit, et quod per id simul faciant unum caput, non potest alia idea inde resultare, quam quod vel uni capiti plures facies sint, vel quod pluribus capitibus una facies sit; ita ecclesia in perceptione sisteretur deformis cum tamen Deus unus est Caput, et ecclesia est corpus, quod a nutu Capitis, et non a se, agit, ut quoque fit in homine Inde quoque est, quod non nisi quam unus rex

THERE IS ONE GOD-MAN, FROM WHOM ALL THINGS ARE

23. All things of human reason join, and as it were centre on this, that there is one God, the Creator of the universe, consequently a man who has reason, from the general nature of his understanding, does not and cannot think otherwise. Say to any man of sound reason that there are two Creators of the universe, and you will be sensible of his repugnance, and this, perhaps, from the mere sound of the phrase in his ear, from which it appears that all things of human reason join and centre on this, that God is one. There are two reasons for this. *First*, the very capacity to think rationally, in itself considered, is not man's, but is God's in man, upon this capacity human reason in its general nature depends, and this general nature of reason causes man to see as from himself that God is one. *Secondly*, by means of that capacity man either is in the light of heaven, or he derives the general nature of his thought therefrom, and it is a universal of the light of heaven that God is one. It is otherwise when man by that capacity has perverted the lower parts of his understanding, such a man indeed is endowed with that capacity, but by the twist that he gives to these lower parts, he turns it contrariwise, and thereby his reason becomes unsound.

24. Every man, even if unconsciously, thinks of a company of men as of one man, therefore he instantly perceives what is meant when it is said that a king is the head, and the subjects are the body, also that this or that person has such a place in the general body, that is, the kingdom. As it is with the body politic, so is it with the body spiritual. The body spiritual is the church, its head is God-Man, and from this it is plain what sort of a man the church thus viewed would appear to be, if one God, the Creator and Sustainer of the universe, were not thought of, but instead of one, several. The church thus viewed would appear as one body with several heads, thus not as a man, but as a monster. If it be said that these heads have one essence, and that thus together they make one head, the only conception possible is either that of one head with several faces or of several heads with one face, thus making the church, viewed as a whole, appear deformed. But in truth, the one God is the head, and the church is the body, which acts under the command of the head, and not from itself, as is also the case in man, and from this it is that there

in uno regno sit , plures enim distraherent, at unus potest continere

25. Simile foret in ecclesia per universum terrarum orbem sparsa, quae communio vocatur, ex eo quod sicut unum corpus sub uno Capite sit Notum est, quod caput regat corpus sub se ad nutus , in capite enim residet intellectus et voluntas, et ex intellectu et voluntate agitur corpus, usque adeo ut corpus sit modo obedientia Corpus non potest agere aliquid nisi ex intellectu et voluntate in capite , similiter homo ecclesiae nisi ex Deo Apparet sicut corpus agat ex se , ut sicut manus et pedes in agendo moveant se ex se, et sicut os et lingua in loquendo vibrent se ex se , cum tamen ne hilum ex se, sed ex affectione voluntatis et inde cogitatione intellectus in capite Cogita tunc si uni corpori plura capita forent, et unumquodvis caput sui juris esset ex suo intellectu et ex sua voluntate, an subsistere possit corpus inter illa unanimum non dabile est, quale est unius capitis Sicut est in ecclesia, ita est in caelis, quod ex myriadibus myriadum angelorum consistit , nisi omnes et singuli spectarent ad unum Deum, decideret unus ab altero, et caelum dissolveretur Quare si angelus caeli modo cogitat de pluribus diis, illico disparatur , ejicitur enim in ultimum finem caelorum, ac decedit

26. Quoniam universum caelum et omnia caeli ad unum Deum se referunt, ideo loquela angelica talis est, ut per quendam concentum ex concentu caeli fluens designat in unum , indicium quod illis impossibile sit cogitare nisi unum Deum , loquela enim est ex cogitatione

27. Quis, cui integra ratio est, non percipiet, quod Divinum non dividuum sit? tum quod plures Infiniti, Increati, Omnipotentes ac Dii non dentur? Si alius, cui ratio non est, diceret quod plures Infiniti, Increati, Omnipotentes ac Dii dabiles sint, modo una eadem essentia sit illis, et quod per id unus Infinitus, Increatus, Omnipotens et Deus sit, annon una eadem essentia est unum idem? et unum idem pluribus non datur Si diceretur, quod unum sit ab altero, tunc ille qui est ab altero non est Deus in se, et tamen Deus in Se est Deus a quo omnia (videatur supra, n 16)

can be only one king in a kingdom, for several kings would rend it asunder, but one is able to hold it together

25. So would it be with the church scattered throughout the whole globe, which is called a communion, because it is like one body under one head. It is known that the head rules the body under it at will, for understanding and will have their seat in the head, and in conformity to the understanding and will the body is directed, even to the extent that the body is nothing but obedience. As the body can do nothing except from the understanding and will in the head, so the man of the church can do nothing except from God. The body seems to act of itself, as if the hands and feet in acting are moved of themselves, or the mouth and tongue in speaking vibrate of themselves, when, in fact, they do not in the slightest degree act of themselves, but only from an affection of the will and the consequent thought of the understanding in the head. Suppose, now, one body to have more than one head, and each head to be independent, from its own understanding and its own will, could such a body continue to exist? For among several heads, singleness of mind such as results from one head would be impossible. As in the church, so in the heavens; heaven consists of myriads of myriads of angels, and unless these all and each looked to one God, they would fall away from one another, and heaven would be broken up. Consequently, if an angel of heaven but thinks of a plurality of gods he is at once separated, for he is cast out into the outmost boundary of the heavens, and sinks downward.

26. Because the whole heaven and all things of heaven have relation to one God, angelic speech is of such a nature that by a certain unison flowing from the unison of heaven it closes in a single cadence—a proof that it is impossible for the angels to think otherwise than of one God, for speech is from thought.

27. Who that has sound reason will not perceive that the Divine is not divisible? also that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods, is impossible? Suppose one destitute of reason were to declare that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods is possible, if only they have one identical essence (for this would make one Infinite, Uncreate, Omnipotent, and God), would not the one identical essence be one identity? And one identity is not possible to several. If it should be said that one is

QUOD IPSA DIVINA ESSENTIA SIT AMOR ET SAPIENTIA

28. Si colligis omnia, quaecunque nosti, et mittis illa sub mentis tuae intuitionem, et in aliqua spiritus elevatione scrutaris quid universale omnium est, non potes concludere aliud quam quod sint Amor et Sapientia, sunt enim illa duo essentialia omnium vitae hominis, omne civile ejus, omne morale ejus, et omne spirituale ejus, a duobus illis pendent, absque illis duobus non sunt aliquid. Similiter omnia vitae Hominis compositi, qui est, ut prius dictum est, societas major et minor, regnum et imperium, ecclesia, et quoque caelum angelicum. Deme illis amorem et sapientiam, et cogita num sint aliquid, et deprehendes quod absque illis, ut ex quibus, sint nihil.

29. Quod in Deo sit Amor et simul Sapientia in ipsa sua essentia, a nemine negari potest, amat enim omnes ex Amore in Se, et ducit omnes ex Sapientia in Se. Universum etiam creatum ex ordine spectatum, est ita plenum sapientia ex amore, ut dicas omnia in complexu illam ipsam esse, sunt enim indefinita in tali ordine, successive et simultanee, ut simul sumpta unum faciant. Ex eo et non aliunde est, quod contineri et in perpetuum conservari possint.

30. Ex eo, quod ipsa Divina Essentia sit Amor et Sapientia, est quod homini binae facultates vitae sint, ex quarum una est illi intellectus, et ex altera est illi voluntas. Facultas ex qua intellectus, trahit omnia sua ex influxu sapientiae a Deo, et facultas ex qua voluntas, trahit omnia sua ex influxu amoris a Deo. Quod homo non juste sapiat ex non juste amet non tollit facultates, sed modo includit illas, et quamdiu includit illas, intellectus quidem dicitur intellectus, similiter voluntas, sed usque essentialiter non sunt quare si facultates illae auferrentur, periret omne humanum, quod est cogitare et ex cogitare loqui, ac velle et ex velle agere. Inde patet, quod Divinum apud hominem resideat in binis illis facultatibus, quae sunt facultas sapiendi et facultas amandi, hoc est, quod possit. Quod in homine sit posse [sapere et posse] amare, tametsi non sapit et non amat sicut potest, ex

from the other, the one which is from the other is not God in Himself, nevertheless, God in Himself is the God from whom all things are (see above, n 16)

THE DIVINE ESSENCE ITSELF IS LOVE AND WISDOM

28. Sum up all things you know and submit them to careful reflection, and in some elevation of spirit search for the universal of all things, and you cannot conclude otherwise than that it is Love and Wisdom. For these are the two essentials of all things of man's life, everything of that life, civil, moral, and spiritual, hinges upon these two, and apart from these two is nothing. It is the same with all things of the life of the collective Man, which is, as was said above, a society, larger or smaller, a kingdom, an empire, a church, and also the angelic heaven. Take away love and wisdom from these, and consider whether they be anything, and you will find that apart from love and wisdom as their origin they are nothing.

29. Love together with wisdom in its very essence is in God. This no one can deny, for God loves every one from love in itself, and leads every one from wisdom in itself. The created universe, too, viewed in relation to its order, is so full of wisdom coming forth from love that all things in the aggregate may be said to be wisdom itself. For things limitless are in such order, successively and simultaneously, that taken together they make a one. It is from this, and this alone, that they can be held together and continually preserved.

30. It is because the very Divine Essence is love and wisdom that man has two capacities for life, from one of these he has understanding, from the other, will. The capacity from which he has understanding derives everything it has from the influx of wisdom from God, and the capacity from which he has will derives everything it has from the influx of love from God. Man's not being truly wise and not loving rightly does not take away these capacities, but merely closes them up, and so long as they are closed up, his understanding may be called understanding and his will may be called will, but they are not such in essence. If these two capacities, therefore, were to be taken away, all that is human would perish, for the human is to think and to speak from thought, and to will and act from will. From this it is clear that the Divine has its seat in man in these two capacities, the capacity to be wise and the capacity to love (that is, that one may be wise and love).

multa experientia mihi innotuit, quam alibi videbis in copia

31. Ex eo quod ipsa Divina Essentia sit Amor et Sapientia, est quod omnia in universo se referant ad bonum et ad verum, omne enim id quod ex amore procedit vocatur bonum, et quod ex sapientia procedit vocatur verum Sed de his infra plura

32. Ex eo quod ipsa Divina Essentia sit Amor et Sapientia, est quod universum et omnia in illo, tam viva quam non viva, subsistant ex calore et luce, calor enim correspondet amor, et lux correspondet sapientiae Quare etiam calor spiritualis est amor, et lux spiritualis est sapientia Sed de his etiam infra plura

33. Ex Divino Amore et ex Divina Sapientia, quae faciunt ipsam Essentiam quae est Deus, oriuntur omnes affectiones et cogitationes apud hominem, affectiones ex Divino Amore, et cogitationes ex Divina Sapientia, et omnia et singula hominis non sunt nisi quam affectio et cogitatio, illae duae sunt sicut fontes omnium vitae ejus Omnia jucunda et amoena vitae ejus ex illis sunt, jucunda ex affectione amoris ejus, et amoena ex cogitatione inde Nunc quia homo creatus est ut sit recipiens, et recipiens est quantum amat Deum, et ex amore in Deum sapit, hoc est, quantum afficitur illis quae a Deo sunt, et quantum cogitat ex affectione illa, sequitur quod Divina Essentia, quae Creatrix, sit Divinus Amor et Divina Sapientia

QUOD DIVINUS AMOR SIT DIVINAE SAPIENTIAE, ET
QUOD DIVINA SAPIENTIA SIT DIVINI AMORIS

34. Quod Divinum Esse et Divinum Existere in Deo Homine distincte unum sint, videatur supra (n 14-16) Et quia Divinum Esse est Divinus Amor, et Divinum Existere est Divina Sapientia, ideo haec similiter distincte unum sunt Distincte unum dicuntur, quia amor et sapientia duo distincta sunt, sed ita unita ut amor sit sapientiae et sapientia amoris, amor enim *est* in sapientia, et sapientia *existit* in amore et quia Sapientia trahit suum Existere ex amore (ut supra, n. 15, dictum est), inde etiam Divina Sapientia est Esse Ex quo sequitur, quod Amor et Sapientia simul sumpta sint Divinum Esse, at distincte

That in man there is a possibility of loving [and being wise], even when he is not wise as he might be and does not love as he might, has been made known to me from much experience, and will be abundantly shown elsewhere

31. It is because the very Divine Essence is Love and Wisdom, that all things in the universe have relation to good and truth, for everything that proceeds from love is called good, and everything that proceeds from wisdom is called truth. But of this more hereafter

32. It is because the very Divine Essence is Love and Wisdom, that the universe and all things in it, alive and not alive, have unceasing existence from heat and light, for heat corresponds to love, and light corresponds to wisdom. Consequently spiritual heat is love and spiritual light is wisdom. But of this, also, more hereafter

33. From the Divine Love and from the Divine Wisdom, that make the very Essence which is God, all affections and thoughts with man have their rise affections from Divine Love, and thoughts from Divine Wisdom, and each and all things of man are nothing but affection and thought, these two are like fountains of all things of man's life. All enjoyments and pleasantnesses of his life are from these enjoyments from the affection of his love, and pleasantnesses from the thought therefrom. Now since man was created to be a recipient, and is a recipient in the degree in which he loves God, and from love to God is wise, in other words, in the degree in which he is affected by those things which are from God, and thinks from that affection, it follows that the Divine Essence, which is the Creator, is Divine Love and Divine Wisdom

DIVINE LOVE IS OF DIVINE WISDOM, AND DIVINE WISDOM
IS OF DIVINE LOVE

34. In God-Man Divine *Esse* and Divine *Existere* are one distinctly (as may be seen above, n 14-16). And because Divine *Esse* is Divine Love, and Divine *Existere* is Divine Wisdom, these are likewise one distinctly. They are said to be one distinctly, because love and wisdom are two distinct things, yet so united that love is of wisdom, and wisdom of love, for in wisdom love IS, and in love wisdom EXISTS, and since wisdom derives its *Existere* from love (as was said above, n 15), therefore Divine Wisdom also is *Esse*. From this it follows that love and wisdom taken together are Divine *Esse*,

sumpta vocatur Amor Divinum Esse, et Sapiencia Divinum Existere Talis est idea angelica de Divino Amore et de Divina Sapiencia

35. Quoniam talis unio Amoris et Sapientiae, ac Sapientiae et Amoris, est in Deo Homine, est Divina Essentia una, Divina enim Essentia est Divinus Amor quia est Divinae Sapientiae, et Divina Sapientia quia est Divini Amoris et quoniam talis unio illorum est, ideo etiam Divina Vita est una Vita est Divina Essentia Quod Divinus Amor et Divina Sapientia sint unum, est quia unio est reciproca, ac unio reciproca facit unum At de unione reciproca alibi plura dicentur

36. Unio amoris et sapientiae est quoque in omni opere Divino, ex illa est perpetuitas, immo aeternitas ejus Si plus Divini Amoris quam Divinae Sapientiae, aut si plus Divinae Sapientiae quam Divini Amoris, in aliquo opere creato foret, non subsisteret, nisi quantum ex aequo insunt, transit quod super est

37. Divina Providentia in reformandis, regenerandis, et salvandis hominibus, ex aequo participat ex Divino Amore et ex Divina Sapientia Ex pluri Divini Amoris quam Divinae Sapientiae, aut ex pluri Divinae Sapientiae quam Divini Amoris, homo non reformari, regenerari et salvari potest Divinus Amor vult omnes salvare, sed non salvare potest nisi per Divinam Sapientiam, et Divinae Sapientiae sunt omnes leges per quas fit salvatio, et Amor non potest illas leges transcendere, quoniam Divinus Amor et Divina Sapientia unum sunt, et in unione agunt

38. Divinus Amor et Divina Sapientia in Verbo intelliguntur per "justitiam et judicium," Divinus Amor per "justitiam" et Divina Sapientia per "judicium" quare in Verbo dicitur "justitia" et "judicium" de Deo Ut apud *Davidem*,

"Justitia et Judicium fulcrum throni tui" (*Ps* 111:4 ¹⁵[B A 14]),

apud eundem,

Jehovah "educet sicut lucem justitiam, et judicium sicut meridiem" (*Ps* 119:106)

apud *Ioschiam*,

"Desponsabo tibi in aeternum in justitia et iudicio" (ii 19),

apud *Jeremiam*,

"Suscitabo Davidi germen justum, qui regnabit Rex, et faciet iudicium et justitiam in terra" (xxiii 5),

but taken distinctly love is called Divine *Esse*, and wisdom Divine *Existerre*. Such is the angelic idea of Divine Love and of Divine Wisdom.

35. Since there is such a union of love and wisdom and of wisdom and love in God-Man, there is one Divine Essence. For the Divine Essence is Divine Love because it is of Divine Wisdom, and is Divine Wisdom, because it is of Divine Love. And since there is such a union of these, the Divine Life is one. Life is the Divine Essence. Divine Love and Divine Wisdom are a one because the union is reciprocal, and reciprocal union causes oneness. Of reciprocal union, however, more will be said elsewhere.

36. There is also a union of love and wisdom in every divine work, from which it has perpetuity, yea, its everlasting duration. If there be more of Divine Love than of Divine Wisdom, or more of Divine Wisdom than of Divine Love, in any created work, it can have continued existence only in the measure in which the two are equally in it, whatever is in excess passes off.

37. The Divine Providence in the reforming, regenerating, and saving of men, partakes equally of Divine Love and of Divine Wisdom. From more of Divine Love than Divine Wisdom, or from more of Divine Wisdom than Divine Love, man cannot be reformed, regenerated and saved. Divine Love wills to save all, but it can save only by means of Divine Wisdom, to Divine Wisdom belong all the laws through which salvation is effected, and these laws Love cannot transcend, because Divine Love and Divine Wisdom are one, and act in unison.

38. In the Word, Divine Love and Divine Wisdom are meant by "righteousness" and "judgment," Divine Love by "righteousness," and Divine Wisdom by "judgment," for this reason "righteousness" and "judgment" are applied in the Word to God, as in *David*,

"Righteousness and judgment are the support of Thy throne" (Ps 133:14),

"Jehovah shall bring forth righteousness as the light, and judgment as the noonday" (Ps 138:16),

in *Hosea*,

"I will betroth thee unto Me forever, in righteousness, and in judgment" (H 19),

in *Jeremiah*,

"I will raise unto David a righteous branch, who shall reign as king, and shall execute judgment and righteousness in the earth" (Jer 23:5),

apud *Esaiam*,

Sedebit "super throno Davidis, et super regno ejus, ad stabiliendum illud in judicio et in justitia" (ix 6 [B A 7])

apud eundem,

"Exaltetur Jehovah, quia implevit" terram "judicio et justitia" (xxxiii 5)

apud *Davidem*,

"Cum didicero judicia justitiae tuae septies in die laudo Te super judiciis justitiae tuae" (*Ps* cxix 7, [1164]),

Simile per "vitam" et "lucem" intelligitur apud *Johannem*,

"In Ipso Vita erat, et Vita erat Lux hominum" (i 4)

per "vitam" ibi intelligitur Divinus Amor Domini, et per "lucem" Divina Sapiencia Ipsius Simile etiam per "vitam" et "spiritum" apud *Johannem*,

Jesus dixit, "Verba quae ego loquor vobis spiritus et vita sunt" (vi 63)

39. In homine apparent amor et sapientia ut duo separata, sed usque in se distincte unum sunt, quoniam apud hominem talis est sapientia qualis est amor, et talis amor qualis est sapientia Sapiencia quae non unum facit cum suo amore, apparet sicut sit sapientia, et tamen non est, ac amor qui non unum facit cum sua sapientia, apparet sicut sit sapientiae amor, tametsi non est, unum enim trahet suam essentiam et suam vitam ex altero reciproce Quod sapientia et amor apud hominem appareant ut duo separata, est quia facultas intelligendi apud illum est elevabilis in lucem caeli, sed non facultas amandi, nisi quantum homo facit sicut intelligit. Quare id apparentis sapientiae, quod non unum facit cum amore sapientiae, relabitur in amorem qui unum facit, qui potest esse amor non sapientiae, immo amor insaniae homo enim potest ex sapientia scire quod illum oporteat facere hoc et illud, sed usque non facit, quia non amat illud, at quantum ex amore facit quod sapientiae est, tantum est imago Dei

QUOD DIVINUS AMOR ET DIVINA SAPIENTIA SIT SUBSTANTIA ET QUOD SIT FORMA

40. Idea vulgare hominum de amore et de sapientia, est sicut de volatili et fluente in subtili aere seu

in *Isaiah*,

"He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and in righteousness" (ix 7) ,

"Jehovah shall be exalted, because He hath filled the earth with judgment and righteousness" (xxliii 5),

in *David*,

"When I shall have learned the judgments of thy righteousness
Seven times a day do I praise Thee, because of the judgments of
thy righteousness" (Ps cxli 7, 164)

The same is meant by "life" and "light" in *John*,

"In Him was life, and the life was the light of men" (i 4)

By "life" in this passage is meant the Lord's Divine Love, and by "light" His Divine Wisdom The same also is meant by "life" and "spirit" in *John*,

"Jesus said, The words which I speak unto you, they are spirit, and they are life" (vi 63)

39. In man love and wisdom appear as two separate things, yet in themselves they are one distinctly, because with man wisdom is such as the love is, and love is such as the wisdom is The wisdom which does not make one with its love appears to be wisdom, but it is not, and the love which does not make one with its wisdom appears to be the love of wisdom, but it is not, for the one must derive its essence and its life reciprocally from the other With man love and wisdom appear as two separate things, because with him the capacity for understanding may be elevated into the light of heaven, but not the capacity for loving, except in the measure in which he acts according to his understanding Any apparent wisdom, therefore, which does not make one with the love of wisdom, sinks back into the love which does make one with it; and this may be a love of unwisdom, yea, of insanity Thus a man may know from wisdom that he ought to do this or that, and yet he does not do it, because he does not love it. But so far as a man does from love what wisdom teaches, he is so far an image of God

DIVINE LOVE AND DIVINE WISDOM ARE SUBSTANCE AND
ARE FORM

40. The idea of men in general about love and about wisdom is like something hovering and floating in thin air or ether ,

aethere, aut sicut de exhalato ab aliquo tali, et vix aliquis cogitat quod sint realiter et actualiter substantia et forma Illi qui vident, quod substantia et forma, usque percipiunt amorem et sapientiam extra subjectum ut profluentia ex illo, et quod extra subjectum ut profluens ab illo percipiunt, tametsi ut volatile et fluens, etiam vocant substantiam et formam, non scientes quod amor et sapientia sint ipsum subjectum, et quod id quod extra illud percipitur ut volatile et fluens, sit modo apparentia status subjecti in se Causae, quod hoc non haecenus visum sit, sunt ¹plures Inter illas est, quod apparentiae sint primae ex quibus mens humana format suum intellectum, et quod discutere illas nequeat nisi ex indagatione causae, et si causa alte latet, illam indagare nequit, nisi intellectum teneat diu in luce spirituali, in qua illum diu tenere nequit propter lucem naturalem quae continue retrahit Veritas usque est, quod amor et sapientia sint realis et actualis substantia et forma, quae faciunt ipsum subjectum

41. Sed hoc quia contra apparentiam est, videri potest sicut non meiens fidem, nisi demonstretur, et hoc demonstrari non potest nisi quam per talia quae homo percipere potest ex sensu sui corporis, quae per illa demonstrabitur Sunt homini quinque sensus externi, qui vocantur tactus, gustus, olfactus, auditus et visus Subjectum tactus est cutis, qua homo circumcinctus est, ipsa substantia et forma cutis faciunt ut sentiat applicata sensus tactus non est in illis quae applicantur, sed est in substantia et forma cutis, quae sunt subjectum, sensus ille est modo affectio ejus ab applicatis Simile est cum gustu hic sensus est modo affectio substantiae et formae, quae sunt linguae, lingua est subjectum Simile est cum olfactu quod odor afficiat nares et quod sit in naribus, et quod sit affectio illarum ab odoriferis tangentibus, notum est Simile est cum auditu apparet sicut auditus sit in loco ubi sonus inchoat, sed auditus est in aure, et est affectio substantiae et formae ejus, quod auditus sit in distantia ab aure, est apparentia Simile est cum visu apparet dum homo videt objecta ad distantiam sicut visus ibi sit, sed usque est in oculo qui est subjectum, et similiter est affectio ejus distans est solum ex judicio con-

or like what exhales from something of this kind. Scarcely any one believes that they are really and actually substance and form. Even those who recognise that they are substance and form still think of the love and the wisdom outside the subject and as issuing from it. For they call substance and form that which they think of outside the subject and as issuing from it, even though it be something hovering and floating, not knowing that love and wisdom are the subject itself, and that what is perceived outside of it and as hovering and floating is nothing but an appearance of the state of the subject in itself. There are several reasons why this has not hitherto been seen, one of which is, that appearances are the first things out of which the human mind forms its understanding, and these appearances the mind can shake off only by the exploration of causes, and if the cause lies deeply hidden, the mind can explore it only by keeping the understanding for a long time in spiritual light, and this it cannot do by reason of the natural light which continually withdraws it. The truth is, however, that love and wisdom are the real and actual substance and form which constitute the subject itself.

41. But as this is contrary to appearance, it may seem not to merit belief unless it be proved, and since it can be proved only by such things as man can apprehend by his bodily senses, by these it shall be shown. Man has five external senses, called touch, taste, smell, hearing and sight. The subject of touch is the skin by which man is enveloped, the very substance and form of the skin causing it to feel whatever is applied to it. The sense of touch is not in the things applied, but in the substance and form of the skin, which are the subject, the sense itself is nothing but an affecting of the subject by the things applied. It is the same with taste, this sense is only an affecting of the substance and form of the tongue, the tongue is the subject. It is the same with smell, it is well known that odor affects the nostrils, and that it is in the nostrils, and that the nostrils are affected by the odouriferous particles touching them. It is the same with hearing, which seems to be in the place where the sound originates, but the hearing is in the ear, and is an affecting of its substance and form, that the hearing is at a distance from the ear is an appearance. It is the same with sight. When a man sees objects at a distance, the seeing appears to be there, yet the seeing is in the eye which is the subject, and is likewise an affecting of the subject. Distance is solely from the judgment

cludente de spatio ex intermediis, vel ex diminutione et inde obscuratione objecti, cujus imago sistitur intus in oculo secundum angulum incidentiae. Inde patet, quod visus non exeat ab oculo ad objectum, sed quod imago objecti intiet oculum, et afficiat substantiam et formam ejus simile enim est cum visu quemadmodum est cum auditu, auditus nec exit ab aure ad captandum sonum, sed sonus intrat aurem, et afficit. Ex his constare potest, quod affectio substantiae et formae, quae facit sensum, non sit separatum quid a subjecto, sed solum faciat mutationem in illo, subjecto remanente subjecto tunc ut prius, et postea. Inde sequitur quod visus, auditus, olfactus, gustus et tactus, non sit aliquod volatile effluens ex illorum organis, sed quod sint organa in sua substantia et forma spectata, quae dum afficiuntur fit sensus.

42. Simile est cum amore et sapientia, cum sola differentia, quod substantiae et formae, quae sunt amor et sapientia, non exstent coram oculis, sicut organa sensuum exteriorum sed usque nemo negare potest, quin substantiae et formae sint illa sapientiae et amoris quae vocantur cogitationes, perceptiones et affectiones, et quod non sint entia volatilia et fluentia ex nihilo, aut abstracta a reali et actuali substantia et forma, quae subjecta. Sunt enim in cerebro innumerabiles substantiae et formae, in quibus omnis interior sensus, qui se refert ad intellectum et voluntatem, residet. Quod omnes affectiones, perceptiones et cogitationes ibi non sint halitus ex illis, sed quod sint actualiter et realiter subjecta, quae nihil a se emittunt, sed modo mutationes subeunt secundum alluentia quae afficiunt, ex supradictis de sensibus externis constare potest. De alluentibus quae afficiunt, dicentur plura infra.

43. Ex his primum potest videri, quod Divinus Amor et Divina Sapientia in se sint substantia et forma, sunt enim ipsum Esse et Existere; et nisi forent tale Esse et Existere sicut sunt substantia et forma, forent modo ens rationis, quod in se non est aliquid.

concluding about space from things intermediate, or from the diminution and consequent indistinctness of the object, an image of which is produced interiorly in the eye according to the angle of incidence. From all this it is evident that sight does not go out from the eye to the object, but that the image of the object enters the eye and affects its substance and form. Thus it is just the same with sight as with hearing, hearing does not go out from the ear to catch the sound, but the sound enters the ear and affects it. From all this it can be seen that the affecting of the substance and form which causes sense is not a something separate from the subject, but only causes a change in it, the subject remaining the subject then as before and afterwards. From this it follows that seeing, hearing, smell, taste, and touch, are not a something volatile flowing from their organs, but are the organs themselves, considered in their substance and form, and that when the organs are affected sense is produced.

42. The same is the case with love and wisdom, with this difference only, that the substances and forms which are love and wisdom are not obvious to the eyes as the organs of the external senses are. Nevertheless, no one can deny that those things of wisdom and love, which are called thoughts, perceptions and affections, are substances and forms, and not entities flying and flowing out of nothing, or abstracted from real and actual substance and form, which are subjects. For in the brain are substances and forms innumerable, in which every interior sense which pertains to the understanding and will has its seat. The affections, perceptions and thoughts there are not exhalations from these substances, but are all actually and really subjects emitting nothing from themselves, but merely undergoing changes according to whatever flows against and affects them. This may be seen from what has been said above about the external senses. Of what thus flows against and affects more will be said below.

43. From all this it may now first be seen that Divine Love and Divine Wisdom in themselves are substance and form, for they are very *Esse* and *Existere*, and unless they were such *Esse* and *Existere* as they are substance and form, they would be a mere thing of reasoning, which in itself is nothing.

QUOD DIVINUS AMOR ET DIVINA SAPIENTIA SINT SUB-
STANTIA ET FORMA IN SE, ITA IPSUM ET UNI-
CUM

44. Quod Divinus Amor et Divina Sapiencia sit substantia et forma, mox supra confirmatum est, et quod Divinum Esse et Existere sit Esse et Existere in se, etiam supra dictum est. Non dici potest quod sit Esse et Existere a se, quia hoc involvit initium, et quoque a quodam in illo quod sit Esse et Existere in se, at ipsum Esse et Existere in se est ab aeterno. Ipsum Esse et Existere in se est etiam increatum, et omne creatum non potest esse nisi ab Increato, et quod creatum est, etiam est finitum, et finitum nec existere potest nisi ex Infinito.

45. Qui aliqua cogitatione potest assequi et comprehendere Esse et Existere in se, ille omnino assequetur et comprehendet quod illud sit Ipsum et Unicum, Ipsum dicitur quod solum *est*, et Unicum a quo omne aliud. Nunc quia Ipsum et Unicum est substantia et forma, sequitur quod illud sit ipsa et unica substantia et forma, et quia ipsa illa substantia et forma est Divinus Amor et Divina Sapiencia, sequitur quod sit ipse et unicus Amor, ac ipsa et unica Sapiencia, consequenter quod sit ipsa et unica Essentia, tum ipsa et unica Vita, nam Amor et Sapiencia est Vita.

46. Ex his constare potest, quam sensualiter, hoc est, ex corporis sensibus, et ex eorum tenebris in spiritalibus, cogitant illi, qui dicunt naturam a se esse. Cogitant ex oculo, et non possunt ex intellectu. Cogitatio ex oculo occludit intellectum, at cogitatio ex intellectu aperit oculum. Illi non aliquid cogitare possunt de Esse et Existere in se, quodque hoc sit Aeternum, Increatum et Infinitum, nec possunt aliquid cogitare de Vita nisi sicut de volatili abeunte in nihilum, nec aliter de Amore et Sapiencia, et prorsus non quod ab illis sint omnia naturae. Quod ab illis sint omnia naturae, nec videri potest, nisi natura spectetur ex usibus in sua serie et in suo ordine, et non si ex aliquibus ejus formis, quae sunt solius oculi objecta. Usus enim non sunt nisi quam ex vita, ac eorum series et ordo ex sapientia et amore, at formae

DIVINE LOVE AND DIVINE WISDOM ARE SUBSTANCE AND FORM
IN ITSELF, THUS THE VERY AND THE ONLY.

41. That Divine Love and Divine Wisdom are substance and form has been proved just above, and that Divine *Esse* and *Existere* are *Esse* and *Existere* in itself, has also been said above. It cannot be said to be *Esse* and *Existere* from itself, because this involves a beginning, and a beginning from something within it which would be *Esse* and *Existere* in itself. But very *Esse* and *Existere* in itself is from eternity. Very *Esse* and *Existere* in itself is also uncreated, and everything created must needs be from an Uncreate. What is created is also finite, and the finite can exist only from the Infinite.

45. He who by exercise of thought is able to grasp the idea of, and to comprehend, *Esse* and *Existere* in itself, can certainly perceive and comprehend that it is the Very and the Only. That is called the Very which alone IS; and that is called the Only from which every thing else proceeds. Now because the Very and the Only is substance and form, it follows that it is the very and only substance and form. Because this very substance and form is Divine Love and Divine Wisdom, it follows that it is the very and only Love, and the very and only Wisdom, consequently, that it is the very and only Essence, as well as the very and only Life, for Life is Love and Wisdom.

46. From all this it can be seen how sensually (that is, how much from the bodily senses and their blindness in spiritual matters) do those think who maintain that Nature is from herself. They think from the eye, and are not able to think from the understanding. Thought from the eye closes the understanding, but thought from the understanding opens the eye. Such persons cannot think at all of *Esse* and *Existere* in itself, and that it is Eternal, Uncreate, and Infinite, neither can they think at all of life, except as a something fleeting and vanishing into nothingness, nor can they think otherwise of Love and Wisdom, nor at all that from these are all things of nature. Neither can it be seen that from these are all things of nature, unless nature is regarded, not from some of its forms, which are merely objects of sight, but from Uses in their succession and order. For uses are from life alone, and their succession and order are from wisdom and love alone; while forms are only containants of uses. Consequently, if forms alone are regarded, nothing of life, still less anything of love and wisdom, thus nothing of God, can be seen in nature.

sunt usuum continentia quare si spectantur solum formae, non potest in natura videri aliquid vitae, minus aliquid amoris et sapientiae, ita non aliquid Dei.

QUOD DIVINUS AMOR ET DIVINA SAPIENTIA NON POSSIT
ALITER QUAM ESSE ET EXISTERE IN ALIIS A SE
CREATIS

47. Ipsum amoris non est amare se, sed est amare alios, ac illis per amorem conjungi. Ipsum amoris etiam est ab aliis amari, sic enim conjungitur. Essentia omnis amoris in conjunctione consistit, immo vita ejus quae vocatur jucunditas, amoenitas, delictum, dulcedo, beatitudo, faustitas et felicitas. Amor in eo consistit, ut suum sit alterius ac ut sentiat ejus jucundum ut jucundum in se, hoc est amare, at sentire suum jucundum in altero, et non ejus in se, non est amare, hoc enim est amare se, illud autem amare proximum. Illa duo amoris genera sunt e diametro sibi opposita utrumque quidem conjungit, et non apparet, quod amare suum, hoc est, se in altero, disjungat, cum tamen ita disjungit, ut quantum quis alterum sic amaverit, tantum postea illum odio habeat solvitur enim conjunctio illa a se successive, et tunc amor fit odium in simili gradu.

48. Quis non id potest videre, qui potest intueri amoris essentiam? Quid enim est amare se solum, et non aliquem extra se, a quo redametur? Hoc potius est dissolutio quam conjunctio. Conjunctio amoris est a reciproco, et reciprocum non datur in se solo si putatur dari, est a reciproco imaginativo in aliis. Ex his patet, quod Divinus Amor non possit aliter quam esse et existere in aliis, quos amet, et a quibus ametur, cum enim tale est in omni amore, maxime erit, hoc est, infinite, in ipso Amore.

49. Quod Deum attinet. amare et reciprocè amari non potest dari in aliis, in quibus est aliquid infiniti, seu aliquid essentiae et vitae amoris in se, seu aliquid Divini, si enim aliquid infiniti, seu essentiae et vitae amoris in se, hoc est, aliquid Divini, esset in illis, tunc non amaretur ab aliis, sed amaret se, infinitum enim seu Divinum est uni-

DIVINE LOVE AND DIVINE WISDOM MUST NECESSARILY BE
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SELF.

47. It is the essential of love not to love self, but to love others, and to be conjoined with others by love. It is the essential of love, moreover, to be loved by others, for thus conjunction is effected. The essence of all love consists in conjunction, this, in fact, is its life, which is called enjoyment, pleasantness, delight, sweetness, bliss, happiness, and felicity. Love consists in this, that its own should be another's, to feel the joy of another as joy in oneself, that is loving. But to feel one's own joy in another and not the other's joy in oneself is not loving, for this is loving self, while the former is loving the neighbor. These two kinds of love are diametrically opposed to each other. Either, it is true, conjoins, and to love one's own, that is, oneself, in another does not seem to divide, but it does so effectually divide that so far as any one has loved another in this manner, so far he afterwards hates him. For such conjunction is by its own action gradually loosened, and then, in like measure, love is turned to hate.

48. Who that is capable of discerning the essential character of love cannot see this? For what is it to love self alone, instead of loving some one outside of self by whom one may be loved in return? Is not this separation rather than conjunction? Conjunction of love is by reciprocation, and there can be no reciprocation in self alone. If there is thought to be, it is from an imagined reciprocation in others. From this it is clear that Divine Love must necessarily be and exist in others whom it may love, and by whom it may be loved. For as there is such a need in all love, it must be to the fullest extent, that is, infinitely, in Love Itself.

49. With respect to God, it is impossible for Him to love others and to be loved reciprocally by others in whom there is anything of infinity, that is, anything of the essence and life of love in itself, or anything of the divine. For if there were beings having in them anything of infinity, that is, of the essence and life of love in itself, that is, of the divine, it would not be God loved by others, but God loving Himself, since the Infinite, that is, the Divine, is one only, and if this were in others, it would be the Very in them, and would be the Very love of self, of which not the least trace can

cum, si hoc in aliis foret, foret Ipsum, ac foret ipse amor sui, cujus ne hilum dari potest in Deo, hoc enim prorsus oppositum est Essentiae Divinae. Quare dabitur in aliis, in quibus nihil Divini in se, est. Quod id detur in creatis a Divino, infra videbitur. Sed ut detur, erit Infinita Sapientia, quae unum faciet cum Infinito Amore, hoc est, erit Divinus Amor Divinae Sapientiae et Divina Sapientia Divini Amoris (de quo supra, n. 34-39)

50. Ex perceptione et cogitatione hujus arcani pendet perceptio et cognitio omnium existentiae seu creationis, tum omnium subsistentiae seu conservationis a Deo, hoc est, omnium operum Dei in universo creato, de quibus insequentibus agendum est

51. Sed quaeso, ne confundas ideas tuas cum tempore et cum spatio, quantum enim temporis et spatii est in ideis cum sequentia legis, tantum non intelligis illa. Nam Divinum non est in tempore et spatio, quod clare videbitur in continuatione hujus operis, in specie de Aeternitate, Infinitate, et de Omnipraesentia

QUOD OMNIA IN UNIVERSO A DIVINO AMORE ET DIVINA SAPIENTIA DEI HOMINIS CREATA SINT

52. Universum in maximis et minimis, ac in primis et ultimis, ita plenum est Divino Amore et Divina Sapientia, ut dici queat quod sit Divinus Amor et Divina Sapientia in imagine. Quod ita sit, manifeste constat ex correspondentia omnium universi cum omnibus hominis. Omnia et singula quae in universo creato existunt, talem correspondentiam cum omnibus et singulis hominis habent, ut dici possit, quod homo etiam sit aliquod universum. Correspondentia ejus affectionum et inde cogitationum est cum omnibus regni animalis, ejus voluntatis et inde intellectus cum omnibus regni vegetabilis, ac ejus vitae ultimae cum omnibus regni mineralis. Quod talis correspondentia sit, non apparet alicui in mundo naturali, sed cuivis, qui attendit, in mundo spirituali. In hoc mundo sunt omnia quae in mundo naturali in tribus ejus regnis existunt, et sunt correspondentiae affectionum et cogitationum,

possibly be in God, for this is wholly opposed to the Divine Essence. Consequently, for this relation to be possible there must needs be others in whom there is nothing of the Divine in itself. That it is possible in beings created from the Divine will be seen below. But that it may be possible, there must be Infinite Wisdom making one with Infinite Love, that is, there must be the Divine Love of Divine Wisdom, and the Divine Wisdom of Divine Love (concerning which see above, n 34-39)

50. Upon a perception and knowledge of this mystery depend a perception and knowledge of all things of existence, that is, creation, also of all things of continued existence, that is, preservation by God, in other words, of all the works of God in the created universe; of which the following pages treat

51. But do not, I entreat you, confuse your ideas with time and with space, for so far as time and space enter into your ideas when you read what follows, you will not understand it, for the Divine is not in time and space. This will be seen clearly in the progress of this work, and in particular from what is said of eternity, infinity, and omnipresence.

ALL THINGS IN THE UNIVERSE ARE CREATIONS FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN

52. So full of Divine Love and Divine Wisdom is the universe in greatest and least, and in first and last things, that it may be said to be Divine Love and Divine Wisdom in an image. That this is so is clearly evident from the correspondence of all things of the universe with all things of man. There is such correspondence of each and every thing that has existence in the created universe with each and every thing of man, that man may be said to be a universe. There is a correspondence of his affections, and thence of his thoughts, with all things of the animal kingdom, of his will, and thence of his understanding, with all things of the vegetable kingdom, and of his outmost life with all things of the mineral kingdom. That there is such a correspondence is not apparent to any one in the natural world, but it is apparent to every one who gives heed to it in the spiritual world. In that world there are all things which have existence in the natural world in its three kingdoms, and they are correspondences of affec-

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affectionum ex voluntate et cogitationum ex intellectu, tum ultimorum vitae, illorum qui ibi. atque haec et illa apparent circum illos in tali aspectu, in quali est universum creatum, cum differentia quod in minore effigie Ex his manifeste patet angelis, quod universum creatum sit imago repraesentativa Dei Hominis, et quod Ipsius Amor et Sapientia sint quae in universo sistuntur in imagine Non quod universum creatum sit Deus Homo, sed quod sit ab Ipso, nam nihil quicquam in universo creato est substantia et forma in se, nec vita in se, nec amor et sapientia in se, immo nec homo est homo in se, sed omne est a Deo, qui est Homo, Sapientia et Amor, ac Forma et Substantia in se Quod in se est, hoc increatum et infinitum est, quod autem ab Ipso est, hoc, quia nihil tenet apud se quod in se est, creatum et finitum est, et hoc repraesentat imaginem Ipsius, a quo est et existit

53. De creatis et finitis potest dici Esse et Existere, tum substantia et forma, ut et vita, immo amor et sapientia, sed omnia illa sunt creata et finita Causa, quod dici queant, non est quod aliquid Divinum illis sit, sed quod in Divino sint et quod Divinum in illis sit omne enim quod creatum est, in se est inanimatum et mortuum, sed animatur et vivificatur per id, quod Divinum sit in illis, et illa in Divino

54. Divinum non aliter est in uno subjecto quam in alio, sed unum subjectum creatum est aliud quam alterum, non enim dantur duo idem, et inde est aliud continens, ex quo Divinum in sua imagine apparet varium De praesentia Ipsius in oppositis, dicetur in sequentibus

QUOD OMNIA IN UNIVERSO CREATO SINT DIVINI AMORIS ET DIVINAE SAPIENTIAE DEI HOMINIS RECIPIENTA

55. Notum est, quod omnia et singula universi a Deo creata sint, inde universum cum omnibus et singulis ejus in Verbo vocatur "opus manuum Jehovae" Dicitur quod

tions and thoughts, that is, of affections from the will and of thoughts from the understanding, also of the outmost things of the life, of those in that world, around whom all these things are visible, presenting an appearance like that of the created universe, with the difference that it is in lesser form. From this it is very evident to angels, that the created universe is an image representative of God-Man, and that it is His Love and Wisdom which are presented, in an image, in the universe. Not that the created universe is God-Man, but that it is from Him, for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself, yea, neither is man a man in himself, but all is from God, who is Man, Wisdom and Love, also Form and Substance, in itself. That which has Being-in-itself is uncreated and infinite, but whatever is from Very Being, since it contains in it nothing of Being-in-itself, is created and finite, and this exhibits an image of Him from whom it has being and existence.

53. Of things created and finite *esse* and *existere* can be predicated, likewise substance and form, also life, and even love and wisdom, but these are all created and finite. This can be said of things created and finite, not because they possess anything Divine, but because they are in the Divine, and the Divine is in them. For everything created is, in itself, inanimate and dead, but all things are animated and made alive by this, that the Divine is in them, and that they are in the Divine.

54. The Divine is not in one subject differently from what it is in another, but one created subject differs from another, for no two things can be precisely alike, consequently each thing is a different containant. On this account, the Divine as imaged forth presents a variety of appearances. Its presence in opposites will be discussed hereafter.

ALL THINGS IN THE CREATED UNIVERSE ARE RECIPIENTS OF THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN.

55. It is well known that each and all things of the universe are created by God, hence the universe, with each and every thing pertaining to it, is called in the Word the work of the hands of Jehovah. There are those who maintain that the world, in its aggregate, was created out of nothing, and of that

mundus in suo complexu creatus sit ex nihilo, et de nihilo fovetur idea plane nihili, cum tamen ex plane nihilo nihil fit, nec aliquid fieri potest. Hoc constans veritas est. Quare universum, quod est imago Dei, et inde plenum Deo, non potuit nisi quam in Deo a Deo creari, Deus enim est ipsum Esse, et ab Esse erit quod est a nihilo quod non est, creare quod est, est prorsus contradictorium. Sed usque creatum in Deo a Deo, non est continuum ab Ipso, nam Deus est Esse in Se, et in creatis non est aliquid Esse in se, si in creatis foret aliquid Esse in se, foret id continuum a Deo, et continuum a Deo est Deus. Angelica idea de hoc talis est, quod creatum in Deo a Deo, sit sicut id in homine, quod traxerat ex vita ejus, sed a quo extracta est vita, quod tale est, ut conveniat vitae ejus, sed usque non est vita ejus. Hoc angeli confirmant ex multis, quae in caelo illorum existunt, ubi dicunt se esse in Deo, et Deum in illis, et tamen nihil Dei, quod Deus est, in suo Esse habere. Plura, ex quibus id confirmant, in sequentibus ¹⁾asserentur, hic modo id sit pro scientia.

56. Omne creatum, ex ea origine, est tale in sua natura ut sit recipiens Dei, non per continuum sed per contiguum, per hoc et non per illud est conjunctivum; est enim conveniens quia in Deo a Deo creatum est, et quia ita creatum est, est analogon, et per conjunctionem illam est sicut imago Dei in speculo.

57. Ex eo est, quod angeli non sint angeli a se, sed quod sint angeli ex conjunctione illa cum Deo Homine, et illa conjunctio est secundum receptionem Divini Boni et Divini Veri, quae sunt Deus, et apparent procedere ab Ipso, tametsi in Ipso sunt ac receptio est secundum applicationem legum ordinis, quae sunt Divinae veritates, ad se, ex libero cogitandi et volendi secundum rationem, quae illis sunt a Domino sicut eorum. Per id est illis receptio Divini Boni et Divini Veri sicut ab illis, et per id est reciprocum amoris, nam, ut supra dictum est, amor non datur nisi sit reciprocus. Simile est cum hominibus in terris. Ex dictis primum videri potest, quod omnia universi creati sint Divini Amoris et Divinae Sapientiae Dei Hominis recipientia.

nothing an idea of absolute nothingness is entertained From absolute nothingness, however, nothing is or can be made This is an established truth The universe, therefore, which is God's image, and consequently full of God, could be created only in God from God, for God is *Esse* itself, and from *Esse* must be whatever is To create what is, from nothing which is not, is a direct contradiction But still, that which is created in God from God is not continuous from Him, for God is *Esse* in itself, and in created things there is not any *Esse* in itself If there were in created things any *Esse* in itself, this would be continuous from God, and that which is continuous from God is God The angelic idea of this is, that what is created in God from God, is like that in man derived out of his life, but from which the life is withdrawn, which is of such a nature as to be in accord with his life, and yet it is not his life The angels confirm this by many things which have existence in their heaven, where they say they are in God, and God is in them, and still that they have, in their *esse*, nothing of God which is God Many things whereby they prove this will be presented hereafter, let this serve for present information

56. Every created thing, by virtue of this origin, is such in its nature that it may be a recipient of God, not by continuity, but by contiguity By the latter and not the former comes its capacity for conjunction For having been created in God from God, it is accordant, and is an analogue, and through such conjunction it becomes like an image of God in a mirror

57. From this it is that angels are angels, not from themselves, but by virtue of this conjunction with God-Man, and this conjunction is according to their reception of Divine Good and Divine Truth, which are God, and which seem to proceed from Him, though really they are in Him This reception is according to their application to themselves of the laws of order, which are Divine truths, in the exercise of that freedom of thinking and willing according to reason, which they possess from the Lord as if it were their own By this they have a reception, as if from themselves, of Divine Good and of Divine Truth, and by this there is a reciprocation of love, for, as was said above, love is impossible unless it be reciprocal The same is true of men on the earth From what has been said it can now first be seen that all things of the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man.

58. Quod reliqua universi, quae non sunt sicut angeli et sicut homines, etiam sint recipientia Divini Amoris et Divinae Sapientiae Dei Hominis, sicut quae infra homines sunt in regno animali, et quae infra haec in regno vegetabili, et quae infra haec in regno minerali, non potest adhuc ad intellectum exponi, prius enim plura de gradibus vitae, et de gradibus recipientium vitae, dicenda sunt. Conjunctio cum illis est secundum usus illorum, omnes enim usus boni non trahunt aliunde suam originem, quam per similem conjunctionem cum Deo, sed dissimilem secundum gradus, quae conjunctio successive in descensu fit talis, ut nihil liberi quia nihil rationis, et inde nihil apparentiae vitae insit, at usque sunt recipientia. Quia sunt recipientia, etiam sunt reagentia, nam per id quod sint reagentia, sunt continentia. De conjunctione cum usibus non bonis, dicetur postquam origo mali ostensa est.

59. Ex his constare potest, quod Divinum sit in omnibus et singulis universi creati, et inde quod universum creatum sit opus manuum Jehovae, ut dicitur in Verbo, hoc est, opus Divini Amoris et Divinae Sapientiae, nam haec intelliguntur per "manus Jehovae". Et tametsi Divinum est in omnibus et singulis universi creati, usque est nihil Divini in se in illorum Esse, universum enim creatum non est Deus, sed a Deo, et quia est a Deo, est in illo imago Ipsius, sicut imago hominis in speculo, in quo quidem homo apparet, sed usque in illa nihil hominis est.

60. Audivi plures in mundo spirituali loquentes circum me, dicentes, quod quidem agnoscere velint, quod in omnibus et singulis universi sit Divinum, quia in illis vident mirabilia Dei, et quo interius spectantur, eo mirabiliora, sed usque cum audiverunt, quod in omnibus et singulis universi creati Divinum insit actualiter, indignati sunt, indicium quod id quidem dicant, sed non credant. Quare illis dictum est, annon hoc possint videre solum ex mirabili facultate, quae inest cuivis semini in tali ordine producendi vegetabile suum usque ad nova semina, et quod in unoquoque semine sit idea infiniti ac aeterni, nisus enim in illis est se multiplicandi et fructificandi in infinitum et in aeternum. Tum ex quolibet animali etiam minimo,

58. It cannot yet be intelligibly explained how all other things of the universe which are unlike angels and men, that is, the things below man in the animal kingdom, and the things below these in the vegetable kingdom, and the things still below these in the mineral kingdom, are also recipients of the Divine Love and of the Divine Wisdom of God-Man, for many things need to be said first about degrees of life, and degrees of the recipients of life. Conjunction with these things is according to their uses; for no good use has any other source than through a like conjunction with God, but yet different according to degrees. This conjunction in its descent becomes gradually of such a nature that nothing of freedom is left in them, because nothing of reason, and therefore nothing of the appearance of life, but still they are recipients. Because they are recipients, they are also re-agents, and forasmuch as they are re-agents, they are containants. Conjunction with uses which are not good will be discussed when the origin of evil has been made known.

59. From the above it can be seen that the Divine is in each and every thing of the created universe, and consequently that the created universe is the work of the hands of Jehovah, as is said in the Word, that is, the work of Divine Love and Divine Wisdom, for these are meant by the hands of Jehovah. But though the Divine is in each and all things of the created universe there is in their *esse* nothing of the Divine in itself, for the created universe is not God, but is from God, and since it is from God, there is in it an image of Him like the image of a man in a mirror, wherein indeed the man appears, but still there is nothing of the man in it.

60. I heard several about me in the spiritual world talking together, who said that they were quite willing to acknowledge that the Divine is in each and every thing of the universe, because they behold therein the wonderful works of God, and because these are the more wonderful the more interiorly they are examined. And yet, when they were told that the Divine is actually in each and every thing of the universe, they were displeased; which is a proof that although they assert this they do not believe it. They were therefore asked whether this cannot be seen simply from the marvellous power which is in every seed, of producing its own vegetable form in perfect order, even to new seeds; also because in every seed an idea of the infinite and eternal is presented, since there is in seeds an endeavor to multiply themselves and to fructify infinitely and

quod in illo sint organa sensuum, sint cerebra, corda, pulmones, et reliqua, cum arteriis, venis, fibris, musculis, et ex illis actus, praeter stupenda in illorum indole, de qua integri libri scripti exstant Omnia illa mirabilia sunt ex Deo, formae autem quibus induta sunt, ex materiis terrae sunt, ex illis sunt vegetabilia, et in suo ordine homines quare de homine dicitur,

Quod creatus sit ex humo, et quod sit pulvis terrae, et quod anima vitarum sit inspirata (*Genes* 11 7),

ex quo patet quod Divinum non homini sit, sed illi adjunctum

QUOD OMNIA QUAE CREATA SUNT IN QUADAM IMAGINE REFERANT HOMINEM

61. Hoc constare potest ex omnibus et singulis regni animalis, exque omnibus et singulis regni vegetabilis, et ex omnibus et singulis regni mineralis

Relatio ad hominem in omnibus et singulis regni animalis, patet ex his quod animalibus omnis generis sint membra per quae se movent, organa per quae sentiunt, et viscera per quae actuant illa, quae illis communia sunt cum homine sunt quoque illis appetitus et affectiones, similes naturalibus apud hominem et sunt scientiae connatae affectionibus illorum correspondentes, in quarum aliquibus apparet sicut spirituale, quod apud bestias terrae, volucres caeli, apud apes, bombyces, formicas, etc, plus et minus exstat coram oculis Inde est, quod mere naturales homines faciant animantia illius regni sui similia, praeter loquelam

Relatio ad hominem ex omnibus et singulis regni vegetabilis, patet ex his quod ex semine existant, et ex illo successive in aetates suas progrediantur, quod illis aliqua connubii similia sint, et post illa proliectio, quod anima vegetativa illorum sit usus, cujus formae sunt, praeter plura alia, quae sunt relationes ad hominem, quae etiam a quibusdam descriptae sunt

Relatio ad hominem ab omnibus et singulis regni mineralis, apparet solum in conatu producendi formas quae

eternally? Is not this evident also in every living creature, even the smallest? from its having the organs of the senses, also brains, a heart, lungs, and other parts, with arteries, veins, fibres, muscles, and the activities proceeding therefrom, besides the surpassing marvels of animal nature, about which whole volumes have been written. All these wonderful things are from God, but the forms with which they are clothed are from earthly matters, out of which come plants, and in their order, men. Therefore it is said of man,

That he was created out of the ground, and that he is the dust of the earth, and that the soul of lives was breathed into him (*Genesis* 11 7)

From which it is plain that the Divine is not man's own, but is adjoined to him

ALL CREATED THINGS HAVE RELATION IN AN IMAGE TO MAN

61. This can be seen from each and all things of the animal kingdom, from each and all things of the vegetable kingdom, and from each and all things of the mineral kingdom

A relation to man in each and all things of the animal kingdom is evident from the following. Animals of every kind have limbs by which they move, organs by which they feel, and viscera by which these are exercised, these they have in common with man. They have appetites and affections similar to man's natural appetites and affections, they also have inborn knowledges corresponding to their affections, in some of which there appears a resemblance to what is spiritual, which is more or less evident in beasts of the earth, and birds of the air, and in bees, silk-worms, ants, etc. From this it is that merely natural men consider the living creatures of this kingdom to be like themselves, except in the matter of speech

A relation to man arising out of each and all things of the vegetable kingdom is evident from this. they spring forth from seed, and thereafter proceed step by step through their periods of growth, they have what is akin to marriage, followed by proliferation, their vegetative soul is use, and they are forms thereof, besides many other particulars which have relation to man. These also have been described by various authors

A relation to man in respect to each and every thing of the mineral kingdom is seen only in an endeavor to produce forms

se referunt, quae sunt, ut dictum est, omnia et singula regni vegetabilis, et sic usus praestandi ut primum enim semen in gremium terrae illabitur, fovet illud, et ab undequaque dat ex se copias, ut egerminet, et se sistat in forma representativa hominis, quod talis conatus etiam sit in siccis ejus, patet a corallus in fundo marium, exque floribus in fodinis, ibi ex mineris, et quoque ex metallis Conatus ad vegetandum se, et sic praestandi usus, est ultimum ex Divino in creatis

62. Sicut est conatus minerarum terrae se vegetandi, ita est conatus vegetabilium se vivificandi, inde varii generis insecta odoriferis halitibus eorum correspondentia quod hoc non sit ex calore solis mundi, sed per illum ex vita secundum recipientia, videbitur in sequentibus

63. Quod omnium universi creati relatio sit ad hominem, ex allatis quidem sciri potest, sed non videri nisi obscure, at in mundo spirituali videtur id clare Ibi omnia trium regnorum etiam sunt, in quorum medio est angelus, videt illa circum se, et quoque scit quod sint repraesentationes ejus, immo, quando intimum ejus intellectus aperitur, cognoscit se, et videt imaginem suam in illis, vix aliter quam sicut in speculo

64. Ex his et ex multis aliis concordantiis, quas hic non vacat adducere, pro certo potest sciri, quod Deus sit Homo, et quod universum creatum sit imago Ipsius, relatio enim communis omnium est ad Ipsum, sicut relatio particularis est ad hominem

QUOD USUS OMNIUM QUAE CREATA SUNT, ASCENDANT PER GRADUS AB ULTIMIS AD HOMINEM, ET PER HOMINEM AD DEUM CREATOREM, A QUO

65. *Ultima* sunt, ut supra dictum est, omnia et singula regni mineralis, quae sunt materiae varii generis, ex substantia lapidea, salina, oleosa, minerali, metallica, superinducta humo ex vegetabili et animali in minutissimum pollinem fatiscentibus constante, in his latet omnium usuum, qui ex vita sunt, finis et quoque principium; finis omnium usuum est conatus producendi illos, ac princi-

which do exhibit such a relation (which forms, as said above, are each and all things of the vegetable kingdom), and in an endeavor to perform uses thereby For when first a seed falls into the bosom of the earth, she cherishes it, and out of herself provides it with nourishment from every source, that it may shoot up and present itself in a form representative of man That such an endeavor exists also in its solid parts is evident from corals at the bottom of the sea, and from flowers in mines, where they originate from minerals, also from metals This endeavor towards vegetating, and to perform uses thereby, is the outmost derivation from the Divine in created things

62. As there is an endeavor of the minerals of the earth towards vegetation, so there is an endeavor of the plants towards vivification this accounts for insects of various kinds corresponding to the odors emanating from plants This does not arise from the heat of this world's sun, but from life operating through that heat according to the state of its recipients (as will be seen in what follows)

63. That there is a relation of each and every thing of the created universe to man may be known from the foregoing statements, yet it can be seen only obscurely, whereas in the spiritual world this is seen clearly In that world, also, there are all things of the three kingdoms, and in the midst of them the angel, he sees them about him, and also knows that they are representations of himself, yea, when the inmost of his understanding is opened he recognizes himself in them, and sees his image in them, hardly otherwise than as in a mirror

64. From these and from many other concurring facts which there is no time to adduce now, it may be known with certainty that God is Man, and that the created universe is an image of Him, for there is a general relation of all things to Him, as well as a particular relation of all things to man

THE USES OF ALL CREATED THINGS ASCEND BY DEGREES FROM
OUTMOST THINGS TO MAN, AND THROUGH MAN TO GOD
THE CREATOR, FROM WHOM THEY ARE

65. *Outmost* things, as was said above, are each and all things of the mineral kingdom, which are materials of various kinds, of a stony, saline, oily, mineral, or metallic nature, covered over with soil formed of vegetable and animal matters reduced to the finest mould In these lie concealed both the end and

pium est vis agens ex illo conatu Haec sunt regni mineralis *Media* sunt omnia et singula regni vegetabilis, quae sunt gramina et herbae omnis generis, plantae et virgulta omnis generis, et arbores omnis generis Horum usus sunt pro omnibus et singulis regni animalis, tam imperfectis quam perfectis, nutriunt illa, delectant illa, et vivificant illa, nutriunt corpora eorum materis suis, delectant sensus eorum sapore, odore, pulchritudine, et vivificant affectiones eorum Conatus ad illa etiam inest illis a vita *Prima* sunt omnia et singula regni animalis Infima ibi vocantur vermes et insecta, media volucres et bestiae, ac suprema homines, nam in omni regno sunt infima, media, et suprema, infima pro usu mediorum, et media pro usu supremorum Ita ordine ascendunt usus omnium quae creata sunt ab ultimis ad hominem, qui primus in ordine est

66. Sunt tres gradus ascensus in mundo naturali, et sunt tres gradus ascensus in mundo spirituali Omnia animalia sunt recipientia vitae, animalia perfectiora sunt recipientia vitae trium graduum mundi naturalis, minus perfecta sunt recipientia vitae duorum graduum istius mundi, et imperfecta sunt recipientia unius gradus ejus at solus homo est recipiens vitae trium graduum non tantum mundi naturalis, sed etiam trium graduum mundi spiritualis Inde est, quod homo possit elevari supra naturam, secus ac ullum animal, potest analytice et rationaliter cogitare de civilibus et moralibus quae intra naturam sunt, et quoque potest de spiritualibus et caelestibus, quae supra naturam sunt, immo potest elevari in sapientiam, usque ut videat Deum Sed de sex gradibus, per quos usus omnium quae creata in suo ordine ascendunt usque ad Deum Creatorem, in suo loco agendum est Ex summario hoc potest videri, quod omnium, quae creata sunt, ascensus sit ad Primum, qui solus est Vita, et quod usus omnium sint ipsa recipientia vitae, et inde formae usuum

67. Paucis etiam dicetur, quomodo homo ab ultimo gradu ad primum ascendit, hoc est, elevatur Nascitur in ultimum gradum naturalis mundi; elevatur dein per scientias in secundum gradum, et sicut ex scientiis per-

the beginning of all uses which are from life. The end of all uses is the endeavor to produce uses, and the beginning is the acting force from that endeavor. These pertain to the mineral kingdom. *Middle* things are each and all things of the vegetable kingdom, such as grasses and herbs of every kind, plants and shrubs of every kind, and trees of every kind. The uses of these are for the service of each and all things of the animal kingdom, both imperfect and perfect. These they nourish, delight, and vivify, nourishing their bodies with their own substances, delighting their senses with taste, fragrance, and beauty, and vivifying their affections. The endeavor towards this is in these also from life. *First* things are each and all things of the animal kingdom. Those are lowest therein which are called worms and insects, the middle are birds and beasts, and the highest, men, for in each kingdom there are lowest, middle and highest things, the lowest for the use of the middle, and the middle for the use of the highest. Thus the uses of all created things ascend in order from outmost things to man, who is first in order.

66. In the natural world there are three degrees of ascent, and in the spiritual world there are three degrees of ascent. All animals are recipients of life. The more perfect are recipients of the life of the three degrees of the natural world, the less perfect of the life of two degrees of that world, and the imperfect of one of its degrees. But man alone is a recipient of the life both of the three degrees of the natural world and of the three degrees of the spiritual world. From this it is that man can be elevated above nature, while the animal cannot, he can think analytically and rationally of the civil and moral things which are within nature, also of the spiritual and celestial things which are above nature, yea, he can be so elevated into wisdom as even to see God. But the six degrees, by which the uses of all created things ascend in their order even to God the Creator, will be treated of in their proper place. From this summary, however, it can be seen that there is an ascent of all created things to the First, who alone is Life, and that the uses of all things are the very recipients of life, consequently that the forms of uses are so likewise.

67. It shall also be stated briefly how man ascends, that is, is elevated, from the outmost degree to the first. He is born into the outmost degree of the natural world, then, by means of knowledges, he is elevated into the second degree, and as he perfects his understanding by knowledges he is ele-

ficat intellectum, elevatur in tertium gradum, et tunc fit rationalis Tres gradus ascensus in mundo spirituali sunt in illo supra tres gradus naturales, nec apparent priusquam exiit corpus terrestre cum hoc exiit, aperitur ei primus gradus spiritualis, postea secundus, et demum tertius, sed solum apud illos qui fiunt angeli tertii caeli, hi sunt qui vident Deum angeli secundi et ultimi caeli fiunt, apud quos secundus et ultimus gradus aperiri potest Omnis gradus spiritualis apud hominem aperitur secundum receptionem Divini Amoris et Divinae Sapientiae a Domino, qui aliquid recipiunt, veniunt in gradum spirituales primum seu ultimum, qui plus, in gradum spirituales secundum seu medium, et qui multum, in gradum tertium seu supremum, qui autem nihil eorum recipiunt, manent in gradibus naturalibus, et a gradibus spiritualibus non trahunt plus, quam quod possint cogitare et inde loqui, ac velle et inde agere, sed non intelligenter

68. De elevatione interiorum hominis quae mentis ejus sunt, hoc etiam sciendum est Omni creato a Deo inest reactio Soli Vitae est actio, et reactio excitatur per actionem Vitae Illa reactio apparet sicut sit creati, ex eo quod existat cum agitur ita in homine apparet sicut sit ejus, quia non sentit aliter quam quod vita sit ejus, cum tamen homo est solum recipiens vitae Ex ea causa est, quod homo ex malo suo hereditario reagat contra Deum sed sicut credit quod omnis vita ejus sit a Deo, et omne bonum vitae ab actione Dei, et omne malum vitae a reactione hominis, ita reactio fit actionis, ac homo agit cum Deo sicut a se Aequilibrium omnium est ab actione et simul reactione, et in aequilibrio erit omne Haec dicta sunt, ne homo credat quod ipse ad Deum ascendat a se, sed a Domino

QUOD DIVINUM IMPLEAT OMNIA SPATIA UNIVERSI ABSQUE SPATIO

69. Sunt duo naturae propria, *Spatium* et *Tempus*. Ex his homo in naturali mundo format ideas suae cogitationis, et inde intellectum, si manet in illis ideis, et non

vated into the third degree, and then becomes rational. The three degrees of ascent in the spiritual world are in man above the three natural degrees, and do not appear until he has put off the earthly body. When this takes place the first spiritual degree is opened to him, afterwards the second, and finally the third, but this only with those who become angels of the third heaven, these are they that see God. Those become angels of the second and of the outmost heaven in whom the second and the outmost degree can be opened. Each spiritual degree in man is opened according to his reception of Divine Love and Divine Wisdom from the Lord. Those who receive something thereof come into the first or outmost spiritual degree, those who receive more into the second or middle spiritual degree, those who receive much into the third or highest degree. But those who receive nothing thereof remain in the natural degrees, and derive from the spiritual degrees nothing more than an ability to think and thence speak, and to will and thence act, but this not with true intelligence.

68. Of the elevation of the interiors of man, which belong to his mind, this also should be known. In everything created by God there is reaction. In Life alone there is action, reaction is caused by the action of Life. Because reaction takes place when any created thing is acted upon, it appears as if it belonged to what is created. Thus in man it appears as if the reaction were his, because he has no other feeling than that life is his, when yet man is only a recipient of life. From this cause it is that man, by reason of his hereditary evil, reacts against God. But so far as man believes that all his life is from God, and that all good of life is from the action of God, and all evil of life from the reaction of man, so far his reaction comes to be from [God's] action, and man acts with God as if from himself. The equilibrium of all things is from action and from reaction together, and in equilibrium everything must be. These things have been said lest man should believe that he himself ascends to God from himself, and not from the Lord.

THE DIVINE, APART FROM SPACE, FILLS ALL SPACES OF THE UNIVERSE

69. There are two things proper to Nature *space* and *time*. From these man in the natural world forms the ideas of his thought, and thereby his understanding. If man remains

elevat mentem supra illas, nusquam potest percipere aliquid spirituale et Divinum, involvit enim illa ideis quae trahunt ex spatio et tempore, et quantum hoc facit, tantum fit lumen intellectus ejus mere naturale. Ex hoc cogitare ratiocinando de spiritualibus et Divinis, est sicut ex caligine noctis de illis quae solum in luce diei apparent. Inde est naturalismus. At qui scit elevare mentem supra ideas cogitationis, quae trahunt ex spatio et tempore, ille transit e caligine in lucem, et sapit spiritualia et Divina, et tandem videt ea quae in illis et ex illis sunt, et tunc ex illa luce discutit caliginem luminis naturalis, ac fallacias ejus e medio ad latera relegat. Omnis vir, cui intellectus, cogitare potest supra illa propria naturae, et quoque actualiter cogitat, et tunc affirmat et videt, quod Divinum, quia omnipraesens, non sit in spatio, et quoque affirmare et videre potest illa, quae supra allata sunt, at si negat Divinam Omnipraesentiam, et naturae adscribit omnia, tunc non vult elevari, tametsi potest.

70. Illa duo naturae propria, quae, ut dictum est, sunt spatium et tempus, exuunt omnes qui obeunt et fiunt angeli, intrans enim tunc in lucem spirituales, in qua objecta cogitationis sunt vera, et objecta visus sunt similia quae in mundo naturali, sed cogitationibus illorum correspondentia. Objecta cogitationis illorum, quae, ut dictum est, sunt vera, prorsus nihil trahunt ex spatio et tempore, objecta autem visus eorum quidem apparent sicut in spatio et in tempore, sed usque non cogitant ex illis. Causa est, quia spatia et tempora ibi non sunt stata sicut in mundo naturali, sed mutabilia secundum status vitae^[1] eorum, inde pro illis in ideis cogitationis eorum sunt status vitae, pro spatiis talia quae se referunt ad status amoris, et pro temporibus talia quae se referunt ad status sapientiae. Inde est quod cogitatio spiritualis et inde quoque loquela spiritualis, in tantum a cogitatione et inde loquela naturali differat, ut nihil commune nisi quoad interiora rerum, quae omnia sunt spiritualia, habeant. de qua differentia plura alibi dicentur. Nunc quia angelorum cogitationes nihil trahunt ex spatio et tempore, sed ex statibus vitae, patet quod illi non comprehendant cum

in these ideas, and does not raise his mind above them, he can in no way perceive things spiritual and Divine, for these he involves in ideas derived from space and time, and so far as that is done the light [*lumen*] of his understanding becomes merely natural. To think from this *lumen* in reasoning about spiritual and Divine things, is like thinking from the thick darkness of night about those things which appear only in the light of day. From this comes Naturalism. But he who knows how to raise his mind above ideas of thought derived from space and time, passes from thick darkness into light, and has discernment in things spiritual and Divine, and finally sees the things which are in and from what is spiritual and Divine, and then from that light he dispels the thick darkness of the natural *lumen*, and banishes its fallacies from the middle to the sides. Every man who has understanding is able to transcend in thought these things which are proper to nature, and actually does so, and he then affirms and sees that the Divine, because omnipresent, is not in space. He is also able to affirm and to see the things which have been adduced above. But if he denies the Divine Omnipresence, and ascribes all things to nature, then he has no wish to be elevated, though he can be.

70. All who die and become angels put off the two above-mentioned properties of nature, namely, space and time, for they then enter into spiritual light, in which the objects of their thought are truths, and the objects of sight are like those in the natural world, but are correspondent to their thoughts. The objects of their thought which, as just said, are truths, derive nothing at all from space and time, and though the objects of their sight appear as if in space and in time, still the angels do not think from these. The reason is, that spaces and times there are not constant, as in the natural world, but are subject to change according to the states of their life. In the ideas of their thought, therefore, instead of space and time there are states of life, instead of spaces there are such things as have reference to states of love, and instead of times there are such things as have reference to states of wisdom. From this it is that spiritual thought, and spiritual speech therefrom, differ so much from natural thought and natural speech therefrom, as to have nothing in common except as regards the interiors of things, which are all spiritual. Of this difference more will be said elsewhere. Now, because the thoughts of the angels derive nothing from space and time, but everything from states

dicitur quod Divinum impleat spatia, non sciunt enim quid spatia, sed quod clare comprehendant cum, absque idea ullius spatii, dicitur quod Divinum impleat omnia

71. Ut pateat quod mere naturalis homo de spiritualibus et Divinis cogitet ex spatio, et spiritualis homo absque spatio, sit hoc illustrationi Homo mere naturalis cogitat per ideas quas sibi comparavit ex objectis visus, in quibus omnibus est figura trahens ex longo, lato et alto, et ex forma per illa terminata, quae vel est angularis vel circularis Haec manifeste insunt ideis cogitationis ejus de visibilibus in tellure, et quoque insunt ideis cogitationis ejus de non visibilibus ut de civilibus et moralibus Haec quidem non videt, sed usque insunt ut continua Aliter homo spiritualis, imprimis angelus caeli ejus cogitatio nihil commune habet cum figura et forma trahente aliquid ex longo, lato et alto spatii, sed ex statu rei ex statu vitae, inde pro longo spatii cogitat bonum rei ex bono vitae, pro lato spatii verum rei ex vero vitae, et pro alto gradus eorum, ita cogitat ex correspondentia, quae est spiritualium et naturalium inter se, ex qua correspondentia est, quod "longitudo" in Verbo significet bonum rei, "latitudo" verum rei, et "altitudo" gradus eorum Ex his patet, quod angelus caeli nequaquam aliter cogitare possit cum de Omnipraesentia Divina, quam quod Divinum impleat omnia absque spatio Quod angelus cogitat, id est verum, quia lux, quae illuminat ejus intellectum, est Divina Sapientia.

72. Haec fundamentalis cogitatio de Deo est, nam absque illa possunt quidem illa, quae dicuntur de creatione universi a Deo Homine, de Ipsius Providentia, Omnipotentia, Omnipraesentia et Omniscentia, intelligi, sed usque non retineri, quoniam mere naturalis homo, dum intelligit illa, usque relabitur in amorem suae vitae, qui est voluntatis ejus, et hic dissipat illa, ac cogitationem immergit spatio, in quo est lumen ejus quod vocat rationale, non sciens, quod quantum negat illa, tantum irrationalis sit Quod ita sit, potest confirmari per ideam de hoc vero, Quod Deus sit Homo Lege quaeso cum attentione, quae supra, n 11-13, et quae postea scripta sunt, tunc intelli-

of life, when it is said that the Divine fills spaces the angels evidently cannot comprehend it, for they do not know what spaces are, but when, apart from any idea of space, it is said that the Divine fills all things, they can clearly comprehend it

71. To make it clear that the merely natural man thinks of spiritual and Divine things from space, and the spiritual man apart from space, let the following serve for illustration. The merely natural man thinks by means of ideas which he has acquired from objects of sight, in all of which there is figure partaking of length, breadth, and height, and of shape determined by these, either angular or circular. These [conceptions] are manifestly present in the ideas of his thought concerning things visible on earth, they are also in the ideas of his thought concerning those not visible, such as civil and moral affairs. This he is unconscious of, but they are nevertheless there, as continuations. With a spiritual man it is different, especially with an angel of heaven, whose thought has nothing in common with figure and form partaking to some extent of length, breadth and height of space, but is altogether from the state of a thing according to the state of its life. Consequently, instead of length of space he thinks of the good of a thing from good of life, instead of breadth of space, of the truth of a thing from truth of life, and instead of height, of the degrees of these. Thus he thinks from the correspondence there is between things spiritual and things natural. From this correspondence it is that in the Word "length" signifies the good of a thing, "breadth" the truth of a thing, and "height" the degrees of these. From this it is evident that an angel of heaven, when he thinks of the Divine Omnipresence, can by no means think otherwise than that the Divine, apart from space, fills all things. And that which an angel thinks is truth, because the light which enlightens his understanding is Divine Wisdom.

72. This is the basis of thought concerning God, for without it, what is to be said of the creation of the universe by God-Man, of His Providence, Omnipotence, Omnipresence and Omniscience, even if understood, cannot be kept in mind, since the merely natural man, even while he has these things in his understanding, sinks back into his life's love, which is that of his will, and that love dissipates these truths, and immerses his thought in space, where his *lumen*, which he calls rational light, abides, not knowing that so far as he denies these things, he is irrational. That this is so, may be con-

ges quod ita sit at remitte cogitationem in naturale lumen quod trahit ex spatio, annon illa ut paradoxa visurus es? et si multum remittis, rejecturus es Haec causa est quod dicatur quod Divinum impleat omnia spatia universi, et quod non dicatur quod Deus Homo impleat nam si hoc diceretur, non suffragaretur mere naturale lumen sed quod Divinum impleat, hoc suffragatur, quia concordat cum formula locutionis theologorum, quod Deus omnipraesens sit, ac audiat et sciat omnia (Plura de hac re videantur supra, n 7-10)

QUOD DIVINUM SIT IN OMNI TEMPORE ABSQUE TEMPORE

73. Sicut Divinum est in omni spatio absque spatio, ita est in omni tempore absque tempore, non enim aliquid naturae proprium de Divino potest praedicari, et naturae propria sunt spatium et tempus Spatium in natura est mensurabile, similiter tempus mensuratur tempus per dies, septimanas, menses annos et saecula, ac dies per horas, septimana et mensis per dies, annus per quatuor tempora, et saecula per annos Mensurationem hanc trahit natura ex apparente circumgyratione et circumlacione solis mundi Aliter vero in mundo spirituali, ibi progressiones vitae similiter apparent in tempore, vivunt enim ibi inter se, sicut homines mundi inter se, quod non datur absque apparentia temporis, sed tempus ibi non distinguitur in tempora ut in mundo, nam Sol eorum est in suo oriente constanter, nusquam dimotus, est enim Divinus Amor Domini qui illis apparet ut Sol Inde non sunt illis dies, septimanae, menses, anni saecula, sed loco illorum sunt status vitae, per quos fit distinctio, quae non vocari potest distinctio in tempora, sed in status Inde est quod angeli non sciant quid tempus, et quod, cum nominatur, loco ejus percipiant statum et cum status determinat tempus, est tempus modo apparentia, nam jucundum status facit ut tempus appareat breve et injucundum status facit ut tempus appareat longum Ex quibus patet quod tempus ibi non sit nisi quam quale status.

firmed by the idea entertained of this truth, that GOD IS MAN. Read with attention, I pray you, what has been said above (n 11-13) and what follows after, and your understanding will accept it. But when you let your thought down into the natural *lumen* which derives from space, will not these things appear like paradoxes? and if you let it down far, will you not reject them? This is why it is said that the Divine fills all spaces of the universe, and why it is not said that God-Man fills them. For if this were said, the merely natural *lumen* would not assent. But to the proposition that the Divine fills all space, it does assent, because this agrees with the mode of speech of the theologians, that God is omnipresent, and hears and knows all things. (On this subject, more may be seen above, n 7-10)

THE DIVINE IS IN ALL TIME, APART FROM TIME

73. As the Divine, apart from space, is in all space, so also, apart from time, is it in all time. For nothing which is proper to nature can be predicated of the Divine, and space and time are proper to nature. Space in nature is measurable, and so is time. Time is measured by days, weeks, months, years, and centuries, days are measured by hours, weeks and months by days, years by the four seasons, and centuries by years. Nature derives this measurement from the apparent revolution and annual motion of the sun of the world. But in the spiritual world it is different. The progressions of life in that world appear in like manner to be in time, for those there live with one another as men in the world live with one another, and this is not possible without the appearance of time. But time there is not divided into periods as in the world, for their sun is constantly in the east and is never moved away for it is the Lord's Divine Love which appears to them as a sun. Wherefore they have no days, weeks, months, years, centuries, but in place of these there are states of life, by which a distinction is made which cannot be called, however, a distinction into periods, but into states. Consequently, the angels do not know what time is, and when it is mentioned they perceive in place of it state, and when state determines time, time is only an appearance. For joyfulness of state makes time seem short, and joylessness of state makes time seem long, from which it is evident that time in the spiritual world is nothing but quality

Ex eo est, quod per "horas," "dies," "septimanas," "menses" et "annos" in Verbo significantur status, et eorum progressionem in serie et in complexu, et cum tempora praedicantur de ecclesia, quod per "mane" ejus intelligatur primus ejus status, per "meridiem" plenum ejus, per "vesperam" decrescentia ejus, et per "noctem" finis ejus similia per quatuor tempora anni, quae sunt ver, aestas, autumnus et hiems

74. Ex his constare potest quod tempus unum faciat cum cogitatione ex affectione, quale enim status hominis inde est. Quod distantiae in progressionibus per spatia in mundo spirituali unum faciant cum progressionibus temporum, ex multis illustrari potest, abbreviantur enim actualiter viae ibi secundum desideria, quae sunt cogitationis ex affectione, ac vicissim prolongantur. Inde est quod etiam spatia temporis dicantur. In talibus autem, quando cogitatio non se conjungit cum affectione propria hominis, tempus non apparet, ut in somnis.

75. Nunc quia tempora, quae sunt propria naturae in ejus mundo, sunt puri status in mundo spirituali, qui ibi progressivi apparent, quia angeli et spiritus sunt finiti, constare potest quod in Deo non sint progressivi, quia Infinitus est, ac infinita in Ipso unum sunt, secundum illa quae supra (n. 17-22) demonstrata sunt ex quibus sequitur, quod Divinum in omni tempore sit absque tempore.

76. Qui non scit, et ex aliqua perceptione potest cogitare de Deo absque tempore, prorsus non potest percipere Aeternum aliter quam aeternum temporis et tunc non potest quam delirare in cogitatione de Deo ab aeterno, cogitat enim ex initio, ac initium unice est temporis. Delirium ejus fit tunc, quod Deus a Se exstiterit, ex quo prone labitur in originem naturae a se ex qua idea non exsolvi potest, nisi quam per spiritualem seu angelicam ideam de aeterno, quae est absque tempore, et dum absque tempore est, est Aeternum et Divinum idem, Divinum est Divinum in se, et non a se. Angeli dicunt, quod quidem percipere possint Deum ab aeterno, at nullo modo naturam ab aeterno, et minus naturam a se, et prorsus non naturam in se naturam, nam quod in se est, hoc est ipsum Esse, a quo omnia, et Esse in se est ipsa Vita,

of state It is from this that in the Word, "hours," "days," "weeks," "months," and "years," signify states and progressions of state in series and in the aggregate, and when times are predicated of the church, by its "morning" is meant its first state, by "mid-day" its fulness, by "evening" its decline, and by "night" its end The four seasons of the year, "spring," "summer," "autumn," and "winter," have a like meaning

74. From the above it can be seen that time makes one with thought from affection, for from that is the quality of man's state And with progressions of time, in the spiritual world, distances in progress through space coincide, as may be shown from many things For instance, in the spiritual world ways are actually shortened or are lengthened in accordance with the longings that are of thought from affection From this, also, comes the expression, "spaces of time" Moreover, in cases where thought does not join itself to its proper affection in man, as in sleep, the lapse of time is not noticed

75. Now, times which are proper to nature in its world are in the spiritual world pure states, which appear progressive because angels and spirits are finite, from which it may be seen that in God they are not progressive because He is Infinite, and infinite things in Him are one (as has been shown above, n 17-22) From this it follows that the Divine in all time is apart from time

76. He who has no knowledge of, and is unable from any perception to think of, God apart from time, is utterly unable to conceive of eternity in any other way than as an eternity of time, in which case, in thinking of God from eternity he must needs become bewildered, for he thinks with regard to a beginning, and beginning has exclusive reference to time His bewilderment arises from the idea that it is from Himself that God had existence, from which he rushes headlong into the origin of nature from herself, and from this idea he can be extricated only by a spiritual or angelic idea of eternity, which is an idea apart from time, and when time is separated, the Eternal and the Divine are the same, and the Divine is Divine in itself, not from itself The angels declare that while they can conceive of God from eternity, they can in no way conceive of nature from eternity, still less of nature from herself and not at all of nature as nature in herself For that which is in itself is the very *Esse*, from which all things are, *Esse* in itself

quae est Divinus Amor Divinae Sapientiae ac Divina Sapientia Divini Amoris Hoc est angelis Aeternum, ita abstractum a tempore, sicut Increatum est a creato, seu Infinitum a finito, quorum ne quidem ratio datur

QUOD DIVINUM IN MAXIMIS ET MINIMIS SIT IDEM

77. Hoc sequitur ex duobus articulis qui praecedunt, quod Divinum sit in omni spatio absque spatio, et in omni tempore absque tempore ac spatia sunt majora et maxima, et sunt minora et minima, et quia spatia et tempora unum faciunt, ut supra dictum est, simile est cum temporibus Quod Divinum in illis sit idem, est quia Divinum non est varium et mutabile, sicut est omne quod est spatii et temporis, seu omne quod est naturae, sed est invariabile et immutabile, inde est ubivis et semper idem

78. Apparet sicut Divinum non sit idem in uno homine ut in altero, ut quod sit aliud in sapiente quam in simplici, et aliud in senex quam in infante Sed hoc ex apparentia est fallacia, est homo alius, sed Divinum non est aliud in illo Homo est recipiens, ac recipiens seu receptaculum est varium Sapiens homo est recipiens Divini Amoris et Divinae Sapientiae adaequatus, ita plenius, quam simplex homo, ac senex qui etiam sapiens est, plus quam infans et puer, sed usque Divinum est idem in uno et in altero Similiter ex apparentia est fallacia, quod Divinum sit varium apud angelos caeli et apud homines telluris, quia angeli caeli in sapientia ineffabili sunt, non ita homines, sed apparens varium est in subjectis secundum quale receptionis Divini, et non in Domino

79. Quod Divinum sit idem in maximis et in minimis, illustrari potest ex caelo et ex angelo ibi Divinum in toto caelo et Divinum in angelo est idem, quare etiam totum caelum apparere potest ut unus angelus Simile est cum ecclesia, et cum homine ejus Maximum in quo est Divinum, est totum caelum et simul tota ecclesia, minimum est angelus caeli et homo ecclesiae Aliquoties apparuit mihi integra societas caeli sicut unus homo angelus, et dictum quod apparere possit sicut homo magnus

is very life, which is the Divine Love of Divine Wisdom and the Divine Wisdom of Divine Love. For the angels this is the Eternal, an Eternal as removed from time as the Uncreated is from the created, or the Infinite from the finite, between which, in fact, there is no ratio

THE DIVINE IN THINGS GREATEST AND LEAST IS THE SAME

77. This follows from the two preceding articles, that the Divine apart from space is in all space, and apart from time is in all time. Moreover, there are spaces greater and greatest, and lesser and least, and since spaces and times, as said above, make one, it is the same with times. In these the Divine is the same, because the Divine is not varying and changeable, as everything is which belongs to space and time, that is, everything which belongs to nature, but is unvarying and unchangeable, consequently the same everywhere and always.

78. It seems as if the Divine were not the same in one person as in another, as if, for instance, it were different in the wise and in the simple, or in an old man and in a child. But this is a fallacy arising from appearance, the man is different, but the Divine in him is not different. Man is a recipient, and the recipient or receptacle is what varies. A wise man is a recipient of Divine Love and Divine Wisdom more adequately, and therefore more fully, than a simple man, and an old man who is also wise, more than a little child or boy, yet the Divine is the same in the one as in the other. It is in like manner a fallacy arising from appearance, that the Divine varies with angels of heaven and men on the earth, because the angels of heaven are in wisdom ineffable, while men are not, but the seeming variation is not in the Lord but in the subjects, according to the quality of their reception of the Divine.

79. That the Divine is the same in things greatest and least, may be shown by means of heaven and by means of an angel. The Divine in the whole heaven and the Divine in an angel is the same, therefore even the whole heaven may appear as one angel. So is it with the church, and with a man of the church. The greatest form receptive of the Divine is the whole heaven together with the whole church, the least is an angel of heaven and a man of the church. Sometimes an entire society of heaven has appeared to me as one angel-man, and it was said that it may appear like a man as large as a

ut gigas, et sicut homo parvus ut infans et hoc quia Divinum est idem in maximis et in minimis

80. Divinum etiam est idem in maximis et minimis omnium quae creata sunt, et non vivunt, est enim in omni bono usus illorum Quod autem non vivant, est quia non formae vitae sed formae usuum sunt, ac forma secundum bonitatem usus est varia Sed quomodo Divinum in illis est, in sequentibus, ubi de creatione, dicitur

81. Abstrahc spatium, et prorsus nega vacuum, et cogita tunc de Divino Amore et de Divina Sapientia, quod sint ipsa Essentia abstracto spatio et negato vacuo, cogita dein ex spatio, et percipies quod Divinum sit in maximis et minimis spatii, idem, non datur enim in Essentia abstracta a spatio magnum et parvum, sed idem

82. Hic de vacuo aliquid dicitur Audivi quondam angelos loquentes cum Newtono de vacuo, dicentes quod ideam vacui ut nihili non sustineant; quia in mundo suo qui est spiritualis, ac intra seu supra spatia et tempora mundi naturalis, aequiescunt, cogitant, afficiuntur, amant, volunt, respiciunt, immo loquuntur et agunt, quae nusquam possunt dari in vacuo ut nihilo, quia nihil est nihil, et de nihilo non aliquid praedicabile est Dixit Newtonus, quod sciat quod Divinum quod Est impleat omnia, et quod ipse horreat ad ideam nihili de vacuo, quia illa est destructiva omnium hortans illos, qui de vacuo loquuntur cum illo, ut sibi caveant ab idea nihili, vocans illam deliquium, quia in nihilo non datur ulla mentis actualitas

giant, or like a man as small as an infant, and this, because the Divine in things greatest and least is the same

80. The Divine is also the same in the greatest and in the least of all created things which are not alive, for it is in all the good of their use. These, moreover, are not alive for the reason that they are not forms of life but forms of uses, and the form varies according to the excellence of the use. But how the Divine is in these things will be stated in what follows, where creation is treated of

81. Put away space, and deny the possibility of a vacuum, and then think of Divine Love and of Divine Wisdom as being Essence itself, space having been put away and a vacuum denied. Then think according to space, and you will perceive that the Divine, in the greatest and in the least things of space, is the same, for in essence abstracted from space neither great nor small is possible, but only the same

82. Something shall now be said about vacuum. I once heard the angels talking with Newton about vacuum, and saying that they could not tolerate the idea of a vacuum as being nothing, for the reason that their world is spiritual, and is within or above the spaces and times of the natural world, yet there, as well as in the natural world, they can feel, think, are affected, love, will, breathe, yea, speak and act, which would be utterly impossible in a vacuum which is nothing, since nothing is nothing, and of nothing not anything can be affirmed. Newton said that he knew that the Divine, which is Being itself, fills all things, and that to him the idea of nothing as applied to vacuum is horrible, because that idea is destructive of all things. He exhorts those who talk with him about vacuum to guard against the idea of nothing, comparing it to a swoon, because in nothing no real activity of mind is possible

Pars Secunda.

QUOD DIVINUS AMOR ET DIVINA SAPIENTIA APPAREANT IN MUNDO SPIRITUALI UT SOL.

83. Sunt duo mundi, spiritualis et naturalis, et mundus spiritualis non trahit quicquam ex mundo naturali, nec mundus naturalis ex mundo spirituali, sunt prorsus distincti, communicant solum per correspondentias, quae quales sunt, alibi multis ostensum est. Ad hoc illustrandum, sit hoc exemplum. Calor in mundo naturali correspondet bono charitatis in mundo spirituali, ac lux in mundo naturali correspondet vero fidei in mundo spirituali. Quod calor et bonum charitatis, ac lux et verum fidei prorsus distincta sint, quis non videt? Ex prima intuitionem apparent illa ita distincta, sicut duo prorsus diversa, ita apparent si cogitatur, quid commune habet bonum charitatis cum calore, et quid verum fidei cum luce, cum tamen calor spiritualis est illud bonum, et lux spiritualis est illud verum. Haec tametsi ita distincta in se sunt, usque unum faciunt per correspondentiam unum faciunt ita, ut dum homo in Verbo legit “calorem” et “lucem,” tunc spiritus et angeli, qui apud hominem sunt, pro “calore” ^{ibi} percipiant charitatem, et pro “luce” fidem. Hoc exemplum adductum est, ut sciatur, quod duo mundi, spiritualis et naturalis, ita distincta sint, ut inter se nihil commune habeant, sed usque ita creati ut communicent, immo jungantur, per correspondentias.

84. Quoniam duo illi mundi ita distincti sunt, perspicue videri potest, quod mundus spiritualis sub alio Sole sit quam mundus naturalis in mundo enim spirituali aequae est calor et lux, ut in mundo naturali, sed calor ibi est spiritualis, et lux similiter, et calor spiritualis est bonum charitatis, et lux spiritualis est verum fidei. Nunc quia calor et lux non possunt aliunde originem ducere quam ex sole, constare potest, quod in mundo spirituali sit alius Sol quam in mundo naturali, tum etiam quod Sol mundi

Part Second.

DIVINE LOVE AND DIVINE WISDOM APPEAR IN THE SPIRITUAL WORLD AS A SUN

83. There are two worlds, the spiritual and the natural. The spiritual world derives nothing whatever from the natural, nor the natural world from the spiritual. The two are totally distinct, and communicate only by correspondences, the nature of which has been abundantly shown elsewhere. To illustrate this by an example, heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world, and who does not see that heat and the good of charity, and that light and the truth of faith, are wholly distinct? At first sight they appear as distinct as two entirely different things. They so appear when one inquires what the good of charity has in common with heat, or the truth of faith with light, when in fact, spiritual heat is that good, and spiritual light is that truth. Although these things are in themselves so distinct, they make one by correspondence. They make one in this way when man reads, in the Word, of heat and light, the spirits and angels who are with the man perceive charity instead of heat, and faith instead of light. This example is adduced, in order that it may be known that the two worlds, the spiritual and the natural, are so distinct as to have nothing in common with each other, yet are so created as to have communication, even to have conjunction by means of correspondences.

84. Since these two worlds are so distinct, it can be seen very clearly that the spiritual world is under another sun than the natural world. For in the spiritual world, just as in the natural, there is heat and light, but the heat there, as well as the light, is spiritual, and spiritual heat is the good of charity, and spiritual light is the truth of faith. Now since heat and light can originate only in a sun, it may be evident that the spiritual world has a different sun from the natural world,

spiritualis sit in sua essentia talis ut ex illo calor et lux spiritualis possit existere, et quod sol mundi naturalis sit in sua essentia talis ut ex illo calor naturalis possit existere. Omne spirituale, quod se refert ad bonum et verum, non aliunde potest exoriri, quam ex Divino Amore et Divina Sapientia, omne bonum enim est amoris, et omne verum est sapientiae quod non aliunde, omnis sapiens potest videre.

85. Quod Sol alius quam sol mundi naturalis sit, hactenus ignotum fuit. Causa est, quia spirituale hominis transit tantum in naturale ejus, ut non sciret quid spirituale, ita nec quod spiritualis mundus, in quo sunt spiritus et angeli, alius ac diversus a mundo naturali, detur. Quoniam mundus spiritualis apud illos qui in mundo naturali sunt, in tantum latuit absconditus, ideo placuit Domino aperire visum spiritus mei, ut viderem illa quae in illo mundo sunt, sicut video illa quae in mundo naturali, et dein illum mundum ^[1]describerem, quod factum est in opere *De Caelo et Inferno*, in quo in uno articulo etiam actum est de Sole illius mundi visus enim mihi est, et apparuit simili magnitudine, qua sol mundi naturalis, et quoque similiter sicut igneus, sed rutilans magis et notum mihi factum est, quod universum caelum angelicum sub illo Sole sit, quodque angeli tertii caeli videant illum jugiter, angeli secundi caeli saepius, et angeli primi seu ultimi caeli aliquoties. Quod omnis calor et omnis lux apud illos, tum omnia quae in illo mundo apparent, sint ex illo Sole, videbitur in sequentibus.

86. Sol ille non est Ipse Dominus, sed ex Domino, est Divinus Amor et Divina Sapientia procedens, quae ut Sol in illo mundo apparent et quia Amor et Sapientia in Domino unum sunt (ut in Prima Parte ostensum est), dicitur quod Sol ille sit Divinus Amor, Divina enim Sapientia est Divini Amoris, ita quoque illa est Amor.

87. Quod Sol ille appareat coram oculis angelorum sicut igneus, est quia amor et ignis sibi correspondent, oculis enim suis non possunt videre amorem, sed pro amore id quod ei correspondet. Est enim angelis aequae ac hominibus internum et externum, internum eorum quod cogitat et sapit, ac quod vult et amat, et externum eorum est quod sentit, videt, loquitur et agit, et omnia externa eorum sunt correspondentiae internorum, sed correspon-

and further, that the sun of the spiritual world in its essence is such that it can give forth spiritual heat and light, whereas the sun of the natural world in its essence is such that it can give forth natural heat. Everything spiritual has relation to good and truth, and can spring from no other source than Divine Love and Divine Wisdom, for all good is of love and all truth of wisdom, that they have no other origin any discerning man can see.

85. That there is any other sun than that of the natural world has hitherto been unknown. The reason is, that the spiritual of man had so far passed over into his natural, that he did not know what the spiritual is, and thus did not know that there could be a spiritual world, the abode of spirits and angels, other than and different from the natural world. Since the spiritual world has lain so deeply hidden from the knowledge of those who are in the natural world, it has pleased the Lord to open the sight of my spirit, that I might see the things which are in that world, just as I see those in the natural world, and might afterwards describe that world, which has been done in the work on *Heaven and Hell*, in one chapter of which the sun of the spiritual world has been treated of. That sun has been seen by me, it appeared of the same size as the sun of the natural world, it also appeared fiery like it, but more golden. It has also been made known to me that the whole angelic heaven is under that sun, and that angels of the third heaven see it constantly, angels of the second heaven very often, and angels of the first or outmost heaven sometimes. That all their heat and all their light, as well as all things that are manifest in that world, are from that sun, will be seen in what follows.

86. That sun is not the Lord Himself, but is from the Lord. It is the Divine Love and Divine Wisdom proceeding from Him that appear as a sun in that world. And because Love and Wisdom in the Lord are one (as shown in Part I), that sun is said to be Divine Love, for Divine Wisdom is of Divine Love, consequently is Love.

87. Since love and fire mutually correspond, that sun appears before the eyes of the angels as fiery, for angels cannot see love with their eyes, but they see in the place of love what corresponds to it. For angels, equally with men, have an internal and an external, it is their internal which thinks and is wise, and that wills and loves, it is their external that feels, sees, speaks and acts. All their externals are corre-

dentiae spirituales, non autem naturales. Divinus Amor etiam sentitur ut ignis a spiritualibus. Inde est quod "ignis," ubi dicitur in Verbo, significet amorem, ignis sacer in Ecclesia Israelitica illum significabat: ex quo est, quod in precibus ad Deum etiam solenne sit dicere, ut ignis caelestis accendat cor, hoc est, ut Divinus Amor

88. Quoniam tale discrimen est inter spirituale et naturale, (ut supra, n. 83 ostensum est,) ideo ne hilum ex sole mundi naturalis transire potest in mundum spirituale, hoc est, ne hilum lucis et caloris ejus, aut objecti alicujus in tellure. Lux mundi naturalis est caligo ibi, et calor ejus est mors ibi. Sed usque calor mundi potest vivificari per influxum caloris caeli, et lux mundi illustrari potest per influxum lucis caeli. Influxus fit per correspondencias, et non potest fieri per continuum.

QUOD EX SOLE, QUI EX DIVINO AMORE ET DIVINA
SAPIENTIA EXISTIT, PROCEDAT CALOR ET LUX.

89. In mundo spirituali, in quo sunt angeli et spiritus, sunt aequae calor et lux ut in mundo naturali, in quo sunt homines, et quoque calor sentitur ut calor, et lux videtur ut lux similiter. Sed usque calor et lux mundi spiritualis et mundi naturalis differunt in tantum, ut nihil commune habeant, ut supra dictum est. Differunt inter se sicut vivum et mortuum. Calor mundi spiritualis in se est vivus, pariter lux, calor autem mundi naturalis in se est mortuus, pariter lux. calor enim et lux mundi spiritualis procedunt ex Sole qui est purus amor, ac calor et lux mundi naturalis procedunt ex sole qui est purus ignis; ac amor est vivus, et Divinus Amor est ipsa Vita, et ignis est mortuus, ac solus ignis est ipsa mors; ita vocari potest, ex causa quia prius nihil vitae ei mest.

90. Angeli, quia spirituales sunt, non possunt in alio calore, nec in alia luce quam spirituali, vivere, homines autem non possunt in alio calore et in alia luce, quam in naturali, nam spirituale convenit spirituali, et naturale naturali. Si angelus traheret minutissimum ex calore et luce naturali, periret, prius enim disconvenit vitae ejus.

spondences of internals, but the correspondences are spiritual, not natural. Moreover, Divine love is felt as fire by spiritual beings. For this reason "fire," when mentioned in the Word, signifies love. In the Israelitish Church, "holy fire" signified love, and this is why, in prayers to God, it is customary to ask that "heavenly fire," that is Divine Love, "may kindle the heart."

88. With such a difference between the spiritual and the natural (as shown above, n 83), nothing from the sun of the natural world, that is, nothing of its heat and light, nor anything pertaining to any earthly object, can pass over into the spiritual world. To the spiritual world the light of the natural world is thick darkness, and its heat is death. Nevertheless, the heat of the world can be vivified by the influx of heavenly heat, and the light of the world can be illumined by the influx of heavenly light. Influx is effected by correspondences, it cannot be effected by continuity.

OUT OF THE SUN THAT HAS EXISTENCE FROM DIVINE LOVE AND DIVINE WISDOM, HEAT AND LIGHT GO FORTH

89. In the spiritual world where angels and spirits are there are heat and light, just as in the natural world where men are, moreover the heat is felt in like manner as heat, and the light is seen as light. Still the heat and light of the spiritual and natural worlds are (as said above) so entirely different as to have nothing in common. They differ one from the other as what is alive differs from what is dead. The heat of the spiritual world in itself is alive, so is the light; but the heat of the natural world in itself is dead, so is its light. For the heat and light of the spiritual world go forth from a sun which is pure love, while the heat and light of the natural world go forth from a sun which is pure fire, and love is alive, the Divine Love is Life itself, while fire is dead, and solar fire is death itself, and may be so called because it has nothing whatever of life in it.

90. Since angels are spiritual they can live in no other than spiritual heat and light, while men can live in no other than natural heat and light, for what is spiritual accords with what is spiritual, and what is natural with what is natural. If an angel were to derive the least particle from natural heat and light he would perish, for it is totally discordant with his life.

Quisque homo quoad mentis suae interiora est spiritus Cum homo moritur, egreditur prorsus e mundo naturae, et relinquit omnia ejus, et ingreditur in mundum in quo nihil naturae est, et in hoc mundo ita separatus a natura vivit, ut non ulla communicatio sit per continuum, hoc est, sicut purius et crassius, sed sicut prius et posterius, quorum communicatio non alia datur quam per correspondentias Inde constare potest, quod calor spiritualis non sit purior calor naturalis, et lux spiritualis non purior lux naturalis, sed quod sint proisus ex alia essentia, calor enim et lux spiritualis trahunt essentiam ex Sole qui est purus Amor, qui est ipsa Vita, et calor et lux naturalis trahunt essentiam ex sole qui est purus ignis, in quo absolute nihil vitae est, ut supra dictum

91. Quoniam tale discrimen est inter calorem et lucem unius et alterius mundi, patet clare unde est, quod illi qui in uno mundo sunt non possint videre illos qui in altero mundo sunt Oculi enim hominis, qui ex luce naturali videt, sunt ex substantia sui mundi, et oculi angeli sunt ex substantia sui mundi, ita utrobivis formati ad recipiendum adaequate suam lucem Ex his videri potest, quantum ex ignorantia cogitant illi, qui in fidem suam non admittunt, quod angeli et spiritus sint homines, quia oculis illos non vident.

92. Haecenus ignotum fuit, quod angeli et spiritus sint in prorsus alia luce et in alio calore, quam homines, immo ignotum fuit quod alia lux et alius calor detur Homo enim cogitatione sua non altius penetravit quam in interiora aut puriora naturae, quare etiam multi finxerunt habitacula angelorum et spirituum in aethere, et quidam in stellis, ita intra naturam, et non supra seu extra illam cum tamen angeli et spiritus sunt prorsus supra seu extra naturam, inque suo mundo qui sub alio Sole est Et quia in illo mundo spatia sunt apparentiae, ut supra demonstratum est, ideo non potest dici quod sint in aethere nec in stellis, sunt enim una cum homine, conjuncti ejus spiritus affectioni et cogitationi homo enim est spiritus, ex illo cogitat et vult, quare mundus spiritualis est ubi homo, et prorsus non dissitus ab illo Verbo, omnis homo quoad interiora mentis suae est in illo mundo in medio spirituum et angelorum ibi ac cogitat ex luce ejus, et amat ex calore ejus

As to the interiors of the mind every man is a spirit. When he dies he withdraws entirely from the world of nature, leaving behind him all its belongings, and enters a world where there is nothing of nature. In that world he lives so separated from nature that there is no communication whatever by continuity, that is, as between what is purer and grosser, but only like that between what is prior and posterior, and between such no communication is possible except by correspondences. From this it can be seen that spiritual heat is not a purer natural heat, or spiritual light a purer natural light, but that they are altogether of a different essence, for spiritual heat and light derive their essence from a sun which is pure Love, and this is Life itself, while natural heat and light derive their essence from a sun which is pure fire, in which (as said above) there is absolutely nothing of life.

91. Such being the difference between the heat and light of the two worlds, it is very evident why those who are in the one world cannot see those who are in the other world. For the eyes of man, who sees from natural light, are of the substance of his world, and the eyes of an angel are of the substance of his world, thus in both cases they are formed for the proper reception of their own light. From all this it can be seen how much ignorance there is in the thoughts of those who, because they cannot see angels and spirits with their eyes, are unwilling to believe them to be men.

92. Hitherto it has not been known that angels and spirits are in a totally different light and different heat from men. It has not been known even that another light and another heat are possible. For man in his thought has not penetrated beyond the interior or purer things of nature. And for this reason many have placed the abodes of angels and spirits in the ether, and some in the stars, thus within nature, and not above or out of it. But, in truth, angels and spirits are entirely above or out of nature, and in their own world, which is under another sun. And since in that world spaces are appearances (as was shown above), angels and spirits cannot be said to be in the ether or in the stars, in fact, they are present with man, conjoined to the affection and thought of his spirit,

for man, in that he thinks and wills, is a spirit, consequently the spiritual world is where man is, and in no wise away from him. In a word, every man as regards the interiors of his mind is in that world, in the midst of spirits and angels there, and he thinks from its light, and loves from its heat.

QUOD SOL ILLE NON SIT DEUS, SED QUOD SIT PROCEDENS
EX DIVINO AMORE ET DIVINA SAPIENTIA DEI HO-
MINIS SIMILITER CALOR ET LUX EX ILLO SOLE

93. Per Solem illum conspicuum angelis, ex quo illis est calor et lux, non intelligitur Ipse Dominus, sed intelligitur primum procedens ab Ipso, quod est summum caloris spiritualis. Summum caloris spiritualis est spiritualis ignis, qui est Divinus Amor et Divina Sapientia in sua prima correspondentia. Inde est, quod Sol ille appareat igneus, et quoque quod sit igneus angelis, sed non hominibus. Ignis qui ignis hominibus non est spiritualis, sed est naturalis, inter quos discrimen est sicut inter vivum et mortuum. Quare Sol spiritualis per calorem vivificat spirituales, et redintegrat spiritualia. Sol autem naturalis quidem similiter naturales et naturalia, sed non ex se, verum per influxum caloris spiritualis, cui succenturiatam opem fert.

94. Ille ignis spiritualis, in quo etiam lux est in sua origine, fit calor et lux spiritualis, quae decrescunt in procedendo, et decrescentia fit per gradus, de quibus in sequentibus. Hoc ab antiquis repraesentatum est per circulos ex igne rutilos et ex luce splendentes circum caput Dei, quae repraesentatio etiam hodie communis est, cum sistitur Deus ut Homo in picturis.

95. Quod amor producat calorem, et sapientia lucem, manifestum est ex ipsa experientia. Homo dum amat incalescit, et cum ex sapientia cogitat videt res quasi in luce, ex quo patet, quod primum procedens amoris sit calor, et primum procedens sapientiae sit lux. Quod correspondentiae sint etiam, patet, nam calor non existit in ipso amore, sed ex illo in voluntate et inde in corpore; et lux non existit in sapientia, sed in intellectus cogitatione et inde in loquela. Quare amor et sapientia sunt essentia et vita caloris et lucis. calor et lux sunt procedentia, et quia sunt procedentia, sunt etiam correspondentiae.

96. Quod lux spiritualis sit prorsus distincta a luce naturali, potest quisque scire, si ad mentis suae cogitationes attendit. Mens enim cum cogitat, videt objecta sua in luce, et illi qui spiritualiter cogitant, vident vera, et hoc in media

THE SUN OF THE SPIRITUAL WORLD IS NOT GOD, IT IS A PROCEEDING FROM THE DIVINE LOVE AND DIVINE WISDOM OF GOD-MAN, SO ALSO ARE THE HEAT AND LIGHT FROM THAT SUN

93. By that sun which is before the eyes of the angels, and from which they have heat and light, is not meant the Lord Himself, but the first proceeding from Him, which is the fulness of spiritual heat. The fulness of spiritual heat is spiritual fire, which is Divine Love and Divine Wisdom in their first correspondence. On this account that sun appears fiery, and to the angels is fiery, but not to men. Fire which is fire to men is not spiritual, but natural, and between the two fires there is a difference like the difference between what is alive and what is dead. Therefore the spiritual sun by its heat vivifies spiritual beings and renews spiritual objects. The natural sun does the same for natural beings and natural objects, yet not from itself, but by means of an influx of spiritual heat, to which it contributes power that serves as a kind of substitute.

94. This spiritual fire, in which also there is light in its origin, becomes spiritual heat and light, which decrease in their going forth. This decrease is effected by degrees, which will be treated of in what follows. The ancients represented this by circles glowing with fire and resplendent with light around the head of God, as is common also at the present day in paintings representing God as a Man.

95. That love begets heat, and wisdom light, is manifest from actual experience. When man loves he grows warm, and when he thinks from wisdom he sees things as it were in light. And from this it is evident that the first proceeding of love is heat, and that the first proceeding of wisdom is light. That they are also correspondences is obvious, for heat has existence not in love itself, but from love in the will, and thence in the body, and light has existence not in wisdom, but in the thought of the understanding, and thence in the speech. Consequently love and wisdom are the essence and life of heat and light. Heat and light are what proceed, and because they are what proceed, they are also correspondences.

96. That spiritual light is altogether distinct from natural light, any one may know if he observes the thoughts of his mind. For when the mind thinks, it sees its objects in light, and they who think spiritually see truths, and this at midnight

nocte aequae bene ut in die Quare etiam de intellectu praedicatur lux, et dicitur videre; nam de illis quae alius loquitur, dicit alter quandoque, quod videat quod ita sit, hoc est, intelligat Intellectus quia est spiritualis, non potest ita videre ex luce naturali; lux enim naturalis non inhaeret, sed abit cum sole. Unde patet, quod intellectus gaudeat alia luce quam oculus; et quod illa lux ex alia origine sit.

97. Caveat sibi quisque, ne cogitet, quod Sol mundi spiritualis sit ipse Deus; Ipse Deus est Homo; primum procedens ex Ipsius Amore et Sapientia est igneum spirituale, quod apparet coram angelis ut Sol quare cum Dominus Se manifestat angelis in Persona, manifestat Se ut Homo, et hoc quandoque in Sole, quandoque extra Solem.

98. Ex illa correspondentia est quod Dominus in Verbo non modo dicatur "Sol," sed etiam "Ignis" et "Lux" et per "Solem" intelligitur Ipse quoad Divinum Amorem et Divinam Sapientiam simul, per "Ignem" Ipse quoad Divinum Amorem, et per "Lucem" Ipse quoad Divinam Sapientiam

QUOD SPIRITUALIS CALOR ET LUX A PROCEDENDO A DOMINO UT SOLE UNUM FACIANT SICUT IPSIUS DIVINUS AMOR ET DIVINA SAPIENTIA UNUM FACIUNT

99. Quomodo Divinus Amor et Divina Sapientia in Domino unum faciunt in Parte Prima dictum est Similiter unum faciunt calor et lux quia haec procedunt, et quae procedunt unum faciunt per correspondentiam. calor enim correspondet amori et lux sapientiae Inde sequitur, quod sicut Divinus Amor est Divinum Esse, et Divina Sapientia est Divinum Existere (ut supra n. 12-16), ita spiritualis calor est Divinum procedens ex Divino Esse, et spiritualis lux est Divinum procedens ex Divino Existere; quare sicut per unionem illam Divinus Amor est Divinae Sapientiae et Divina Sapientia est Divini Amoris (ut supra, n. 34-39) ita spiritualis calor est spiritualis lucis et spiritualis lux est spiritualis caloris, et quia talis unio est, sequitur quod calor et lux in procedendo a Domino ut Sole unum sint Quod autem non ut unum recipiantur ab angelis et ab hominibus, videbitur in sequentibus.

just as well as in the daytime For this reason light is predicated of the understanding, and the understanding is said to see, thus one sometimes declares of something which another says, that he sees (that is, understands) that it is so The understanding, because it is spiritual, cannot thus see by natural light, for natural light does not inhere in man, but withdraws with the sun From this it is obvious that the understanding enjoys a light different from that of the eye, and that this light is from a different origin

97. Let every one beware of thinking that the sun of the spiritual world is God Himself God Himself is Man The first proceeding from His Love and Wisdom is that fire-like spiritual [substance] which appears before the angels as a sun When, therefore, the Lord manifests Himself to the angels in person, He manifests Himself as a Man, and this sometimes in the sun, sometimes out of it

98. It is from this correspondence that in the Word the Lord is called not only a "sun" but also "fire" and "light" And by the "sun" is meant Himself as to Divine Love and Divine Wisdom together, by "fire" Himself in respect to Divine Love, and by "light" Himself in respect to Divine Wisdom

SPIRITUAL HEAT AND LIGHT, BY THEIR PROCEEDING FROM
THE LORD AS A SUN, MAKE ONE, JUST AS HIS DIVINE
LOVE AND DIVINE WISDOM MAKE ONE

99. How Divine Love and Divine Wisdom in the Lord make one has been explained in Part I, in like manner heat and light make one, because they proceed from these, and the things which proceed make one by virtue of their correspondence, heat corresponding to love, and light to wisdom From this it follows that as Divine Love is Divine *Esse*, and Divine Wisdom is Divine *Existere* (as shown above, n 14-16), so spiritual heat is the Divine proceeding from Divine *Esse*, and spiritual light is the Divine proceeding from Divine *Existere* And as by that union Divine Love is of Divine Wisdom, and Divine Wisdom is of Divine Love (as shown above, n 34-39), so spiritual heat is of spiritual light, and spiritual light is of spiritual heat And because there is such a union it follows that heat and light, in proceeding from the Lord as a sun, are one. It will be seen, however, in what follows, that they are not received as one by angels and men.

100. Calor et lux quae a Domino ut Sole procedunt, sunt quae per eminentiam vocantur spirituale, et vocantur spirituale in singulari, quia unum sunt quare in sequentibus ubi dicitur spirituale, intelligitur utrumque simul. Ex illo spirituali est, quod totus ille mundus dicatur spiritualis, omnia illius mundi trahunt per illud spirituale suam originem, et inde quoque denominationem. Quod ille calor et illa lux dicantur spirituale, est quia Deus vocatur Spiritus, ac Deus ut Spiritus est id Procedens. Deus ex ipsa sua Essentia vocatur Jehovah, sed per illud Procedens vivificat et illustrat angelos caeli et homines ecclesiae quare etiam vivificatio et illustratio dicitur fieri per Spiritum Jehovah.

101. Quod calor et lux, hoc est, spirituale procedens a Domino ut Sole, unum faciant, illustrari potest per calorem et lucem, quae procedunt a sole mundi naturalis. Illa duo etiam unum faciunt in exundo a sole illo. Quod non unum faciant in terris, non est ex sole illo, sed ex tellure. haec enim cotidie volvitur circum axem, et quotannis circumfertur secundum eclipticam; inde apparentia est quod calor et lux non unum faciant, media enim aestate est plus caloris quam lucis, et media hieme est plus lucis quam caloris. Simile est in mundo spirituali; sed tellus ibi non circumvolvitur et circumfertur, verum angeli plus et minus se convertunt ad Dominum, et qui plus se convertunt plus ex calore et minus ex luce recipiunt, et qui minus se convertunt ad Dominum, plus ex luce et minus ex calore recipiunt. Inde est quod caeli, qui ex angelis sunt, distincti sint in duo regna, quorum unum vocatur caeleste, alterum spirituale. angeli caelestes plus recipiunt ex calore, et angeli spirituales plus ex luce. Secundum receptionem caloris et lucis ab illis apparent quoque terrae, super quibus habitant. Plenaria est correspondentia, modo loco motus telluris sumatur mutatio status angelorum.

102. Quod etiam omnia spiritualia oriunda per calorem et lucem sui Solis, in se spectata similiter unum faciant, at quod illa spectata ut procedentia ex affectionibus angelorum non faciant unum, videbitur in sequentibus. Quando calor et lux unum faciunt in caelis, est quasi vinum apud angelos. quando autem non unum faciunt, est vel sicut

100. The heat and light which proceed from the Lord as a sun are what are especially called the spiritual, and they are called the spiritual in the singular number, because they are one, when, therefore, the spiritual is mentioned in the following pages, it is meant both these together. From that spiritual it is that the whole of that world is called spiritual. Through that spiritual, all things of that world derive their origin, and also their name. That heat and that light are called the spiritual, because God is called a Spirit, and God as a Spirit is the spiritual going forth. God, by virtue of His own very Essence, is called Jehovah, but by means of this Proceeding, He vivifies and enlightens the angels of heaven and the men of the Church. Consequently, vivification and enlightenment are said to be effected by the Spirit of Jehovah.

101. That heat and light, that is, the spiritual going forth from the Lord as a Sun, make one, may be illustrated by the heat and light which go forth from the sun of the natural world. These two also make one in their going out from that sun. That they do not make one on earth is owing not to the sun, but to the earth. For the earth revolves daily round its axis, and has a yearly motion following the ecliptic, which give the appearance that heat and light do not make one. For in the middle of summer there is more of heat than of light, and in the middle of winter more of light than of heat. In the spiritual world it is the same, except that there is in that world no daily or yearly motion of the earth, but the angels turn themselves, some more, some less, to the Lord, those who turn themselves more, receive more from heat and less from light, and those who turn themselves less to the Lord receive more from light and less from heat. From this it is that the heavens, which consist of angels, are divided into two kingdoms, one called celestial, the other spiritual. The celestial angels receive more from heat, and the spiritual angels more from light. Moreover, the lands they inhabit vary in appearance according to their reception of heat and light. If this change of state of the angels is substituted for the motion of the earth, the correspondence is perfect.

102. In what follows it will be seen, also, that all spiritual things which have originated through the heat and light of their sun, make one in like manner when regarded in themselves, but when regarded as proceeding from the affections of the angels do not make one. When heat and light make one in the heavens, it is with the angels as if it were spring, but

aestivum, vel sicut brumale, non sicut brumale in zonis frigidis, sed sicut brumale in zonis calidis receptio enim amoris et sapientiae ex aequo, est ipsum angelicum, quare angelus est angelus caeli secundum unionem amoris et sapientiae apud illum Simile est cum homine ecclesiae, si apud illum amor et sapientia, seu charitas et fides, unum faciunt

QUOD SOL MUNDI SPIRITUALIS APPAREAT IN MEDIA
ALTITUDINE DISTANS AB ANGELIS SICUT SOL
MUNDI NATURALIS AB HOMINIBUS

103. Plerique e mundo ferunt secum ideam de Deo quod sit supra caput in alto, et de Domino quod sit in caelo inter angelos Quod ferant ideam de Deo, quod sit supra caput in alto, est quia Deus in Verbo vocatur "Altissimus," et dicitur quod habitet "in alto," quare elevant oculos et manus sursum cum supplicant et adorant, non scientes quod per "altissimum" significetur intimum Quod ferant ideam de Domino quod sit in caelo inter angelos, est quia de Ipso non cogitant aliter quam sicut de alio homine, et quidam sicut de angelo, non scientes quod Dominus sit Ipse et Unicus Deus, qui regit universum, qui si inter angelos in caelo esset, non potuisset universum sub sua intuitionem, subque suo auspicio et regimine habere; et si non coram illis, qui in mundo spirituali sunt, luceret ut Sol, non potuisset angelis aliqua lux esse, sunt enim angeli spirituales, et ideo non alia lux illorum essentiae convenit quam lux spiritualis Quod lux in caelis sit, immensum excedens lucem in terris, videbitur infra ubi de gradibus

104. Quod itaque Solem, ex quo lux et calor est angelis, concernit, apparet ille in elevatione a terris, super quibus habitant angeli, circiter quadraginta quinque graduum, quae est media altitudo, et quoque apparet distans ab angelis sicut sol mundi ab hominibus Sol ille in ea altitudine et in ea distantia apparet constanter, nec dimovetur Inde est, quod non sint angelis tempora distincta in dies et annos, nec aliqua progressio diei a mane per meridiem ad vespem in noctem, nec progressio anni a vere per aestatem ad autumnum in hiemem, sed est per-

when they do not make one, it is either like summer or like winter not like the winter in the frigid zones, but like the winter in the torrid zone Thus reception of love and wisdom is like measure is the very angelic state, and therefore an angel is an angel of heaven according to the union in him of love and wisdom It is the same with the man of the Church, when love and wisdom, that is, charity and faith, make one in him

THE SUN OF THE SPIRITUAL WORLD APPEARS AT A MIDDLE ALTITUDE, FAR OFF FROM THE ANGELS, LIKE THE SUN OF THE NATURAL WORLD FROM MEN

103. Most people carry with them out of the world an idea of God, as being above the head, on high, and an idea of the Lord, as being in heaven among the angels The idea of God as being above the head, on high, is held, because, in the Word, God is called the "Most High," and is said to "dwell on high," therefore in prayer and worship men raise their eyes and hands upwards, not knowing that by "the Most High" is signified the inmost The idea of the Lord as being in heaven among the angels, is held because men think of Him as they think of another man, some thinking of Him as they think of an angel, not knowing that the Lord is the Very and Only God who rules the universe If He were among the angels in heaven, He could not have the universe under His gaze and under His care and government And unless He shone as a sun before those who are in the spiritual world, angels could have no light, for angels are spiritual, and therefore no other than spiritual light is in accord with their essence That there is light in the heavens, immensely exceeding the light on earth, will be seen below where degrees are discussed

104. As regards the sun, therefore, from which angels have light and heat, it appears above the lands on which the angels dwell, at an elevation of about forty-five degrees, which is the middle altitude, it also appears far off from the angels like the sun of the world from men The sun appears constantly at that altitude and at that distance, and does not move at all Hence it is that angels have no times divided into days and years, nor any progression of the day from morning, through mid-day to evening and into night, nor any progression of the year from spring, through summer to autumn, into winter, but there is perpetual light and perpetual spring, con-

petua lux et perpetuum ver, quare loco temporum ibi sunt status, ut supra dictum est

105. Quod Sol mundi spiritualis appareat in media altitudine, sunt imprimis sequentes causae *Prima*, quod sic calor et lux, quae procedunt ab illo Sole, sint in suo medio gradu, et inde in sua aequalitate, et sic in sua justa temperie, nam si Sol supra mediam altitudinem appareret, perciperetur plus caloris quam lucis, si infra illam, perciperetur plus lucis quam caloris ut fit in terris dum sol est supra aut infra medium caeli, dum supra, crescit calor supra lucem, et dum infra, crescit lux supra calorem, lux enim manet eadem tempore aestatis et tempore hie-mis, sed calor secundum gradus altitudinis solis augetur et diminuitur *Secunda* causa, quod sol mundi spiritualis in media altitudine supra caelum angelicum appareat, est, quia sic perpetuum ver est in omnibus caelis angelicis, ex quo angeli sunt in statu pacis, nam hic status correspondet tempori veris in terris *Tertia* causa est, quod sic angeli facies suas ad Dominum jugiter possint vertere, et Ipsum oculis videre, angelis enim in omni conversione corporis eorum est oriens, ita Dominus, ante facies, quod peculiare est in illo mundo hoc non fieret, si Sol istius mundi appareret supra aut infra medium, et minime si supra caput in zenith

106. Si Sol mundi spiritualis non appareret distans ab angelis, sicut sol mundi naturalis ab hominibus, non foret universum caelum angelicum, ac sub illo infernum, et sub illis terraqueus noster orbis, sub Domini intuitionem, auspicio, omnipraesentia, omniscientia, omnipotentia et providentia comparative sicut sol mundi nostri, ille nisi foret in tali distantia a tellure, in qua apparet, non potuisset praesens et potens esse in omnibus terris per calorem et lucem, ita non potuisset succenturiatam opem Soli mundi spiritualis praestare

107. Maxime necessarium est, ut sciatur, quod duo soles sint, unus spiritualis et alter naturalis Sol spiritualis pro illis qui in mundo spirituali sunt, et sol naturalis pro illis qui in mundo naturali sunt Nisi hoc sciatur, non potest aliquid juste intelligi de creatione et de homine, de quibus agendum est Effectus quidem possunt videri, sed nisi simul causae effectuum videntur, non apparere possunt effectus quam sicut in nocte.

sequently, with the angels, as was said above, in place of times there are states

105. The sun of the spiritual world appears in a middle altitude chiefly for the following reasons *First*, the heat and light which proceed from that sun are thus at their medium intensity, consequently are equally proportioned and thus properly attuned. For if the sun were to appear above the middle altitude more heat than light would be perceived, if below it more light than heat, as is the case on earth when the sun is above or below the middle of the sky, when above, the heat increases beyond the light, when below, the light increases beyond the heat, for light remains the same in summer and in winter, but heat increases and diminishes according to the degrees of the sun's altitude *Secondly*, the sun of the spiritual world appears in a middle altitude above the angelic heaven, because there is thus a perpetual spring in all the angelic heavens, whereby the angels are in a state of peace, for this state corresponds to spring-time on earth *Thirdly*, angels are thus enabled to turn their faces constantly to the Lord, and behold Him with their eyes. For at every turn of their bodies, the angels have the East, thus the Lord, before their faces. This is peculiar to that world, and would not be the case if the sun of that world were to appear above or below the middle altitude, and least of all if it appeared overhead in the zenith

106. If the sun of the spiritual world did not appear far off from the angels, like the sun of the natural world from men, the whole angelic heaven, and hell under it, and our terraqueous globe under these, would not be under the view, the care, the omnipresence, omniscience, omnipotence, and providence of the Lord, comparatively as the sun of our world, if it were not at such a distance from the earth as it appears, could not be present and powerful in all lands by its heat and light, and therefore could not lend its aid, as a kind of substitute, to the sun of the spiritual world

107. It is very necessary to be known that there are two suns, one spiritual, the other natural, a spiritual sun for those who are in the spiritual world, and a natural sun for those who are in the natural world. Unless this is known, nothing can be properly understood about creation or man, which are the subjects here to be treated of. Effects may, it is true, be observed, but unless at the same time the causes of effects are seen, effects can only appear as it were in the darkness of night

QUOD DISTANTIA INTER SOLEM ET INTER ANGELOS IN MUNDO SPIRITUALI SIT APPARENTIA SECUNDUM RECEPTIONEM DIVINI AMORIS ET DIVINAE SAPIENTIA AB ILLIS.

108. Omnes fallaciae, quae apud malos et apud simplices regnant, oriuntur ex apparentis confirmatis. Quamdiu apparentiae manent apparentiae, sunt illae veritates apparentes, secundum quas unusquisque potest cogitare et loqui, at dum acceptantur pro ipsis veritatibus, quod fit dum confirmantur, tunc apparentes veritates fiunt falsitates et fallaciae. Sicut pro exemplo apparentia est, quod sol cotidie circum tellurem feratur, et quotannis secundum eclipticam progrediatur, hoc quamdiu non confirmatur, est veritas apparens, secundum quam quisque potest cogitare et loqui; dicere enim potest, quod sol oriatur et occidat, et per id faciat mane, meridiem, vespeream et noctem, tum quod sol nunc sit in illis aut in illis gradibus eclipticae seu suae altitudinis, et quod per id faciat ver, aestatem, autumnum et hiemem, at dum confirmatur quod illa apparentia sit ipsa veritas, tunc confirmatori cogitat et loquitur ex fallacia falsitatem. Simile est cum innumeris aliis apparentis, non modo in naturalibus, civilibus, et moralibus, sed etiam in spiritualibus.

109. Simile est cum distantia Solis mundi spiritualis, qui Sol est primum procedens Divini Amoris et Divinae Sapientiae Domini. Veritas est quod nulla distantia sit; sed quod distantia sit apparentia secundum receptionem Divini Amoris et Divinae Sapientiae in suo gradu ab angelis. Quod distantiae in mundo spirituali sint apparentiae, constare potest ex illis quae supra demonstrata sunt, ut ex illis n. 7 ad 9, quod Divinum non sit in spatio, et ex illis n. 69 ad 72, quod Divinum impleat omnia spatia absque spatio et si non spatia sunt, nec sunt distantiae, vel quod idem, si spatia sunt apparentiae, etiam distantiae sunt apparentiae, nam distantiae sunt spatia.

110. Quod Sol mundi spiritualis appareat in distantia ab angelis, est quia Divinus Amor et Divina Sapientia recipitur in gradu caloris et lucis adaequato ab illis, non

THE DISTANCE BETWEEN THE SUN AND THE ANGELS IN THE
SPIRITUAL WORLD IS AN APPEARANCE ACCORDING TO
RECEPTION BY THEM OF DIVINE LOVE AND DIVINE
WISDOM

108. All fallacies which prevail with the evil and the simple arise from appearances which have been confirmed. So long as appearances remain appearances they are apparent truths, according to which every one may think and speak, but when they are accepted as real truths, which is done when they are confirmed, then apparent truths become falsities and fallacies. For example. It is an appearance that the sun is borne around the earth daily, and follows yearly the path of the ecliptic. So long as this appearance is not confirmed it is an apparent truth, according to which one may think and speak for he may say that the sun rises and sets and thereby causes morning, mid-day, evening, and night, also that the sun is now in such or such a degree of the ecliptic or of its altitude, and by this movement causes spring, summer, autumn, and winter. But when this appearance is confirmed as the real truth, then the confirmer thinks and utters a falsity springing from a fallacy. It is the same with innumerable other appearances, not only in natural, civil, and moral, but also in spiritual affairs.

109. It is the same with the distance of the sun of the spiritual world, which sun is the first proceeding of the Lord's Divine Love and Divine Wisdom. The truth is that there is no distance, but that the distance is an appearance according to the reception of Divine Love and Wisdom by the angels in their degree. That distances, in the spiritual world, are appearances may be seen from what has been shown above (as in n 7-9, That the Divine is not in space, and in n 69-72, That the Divine, apart from space, fills all spaces). If there are no spaces, there are no distances, or, what is the same, if spaces are appearances, distances also are appearances, for distances are of space.

110. The sun of the spiritual world appears at a distance from the angels, because they receive Divine Love and Divine Wisdom in the measure of heat and light that is adequate to their states. For an angel, because created and finite, cannot receive the Lord in the first degree of heat and light, such as is in the sun, if he did he would be entirely consumed. The Lord, therefore, is received by the angels in a degree of heat

enim potest angelus, quia creatus et finitus est, recipere Dominum in primo gradu caloris et lucis, qualis est in Sole, tunc enim plane consumeretur, quare Dominus recipitur ab illis in gradu caloris et lucis eorum amoris et sapientiae correspondente. Hoc illustrari potest per hoc quod angelus ultimi caeli non possit ascendere ad angelos tertii caeli, si enim ascendit et intrat caelum illorum, cadit sicut in deliquium, et luctatur vita ejus sicut cum morte, causa est, quia amor et sapientia ei est in minore gradu, et in simili calor amoris et lux sapientiae ejus. Quid tunc si angelus ascenderet usque versus Solem et veniret in ignem ejus? Propter differentias receptionis Domini ab angelis, etiam caeli apparent inter se distincti. Supremum caelum, quod vocatur tertium, apparet supra secundum, et hoc supra primum, non quod caeli distent, sed quod appareant distare, Dominus enim aequae praesens est apud illos qui in ultimo caelo sunt, ut est apud illos qui in tertio, id quod facit apparentiam distantiae est in subjectis, quae sunt angeli, non in Domino.

III. Quod ita sit, aegre potest comprehendere idea naturalis, quia in illa est spatium, sed potest comprehendere idea spiritalis, quia in ea non est spatium, in hac idea sunt angeli. Hoc usque comprehendere idea naturalis potest, quod amor et sapientia, seu quod idem, quod Dominus qui est Divinus Amor et Divina Sapientia, non possit progredi per spatia, sed quod sit apud unumquemvis secundum receptionem. Quod Dominus sit praesens apud omnes, docet Ipse (apud *Matth*, cap xxviii 20) et quod mansionem faciat apud illos qui amant Ipsum (*Joh* xiv 21, [23]).

III2. Sed hoc videri potest sicut superioris sapientiae, quia confirmatum est per caelos et per angelos, at usque simile est apud homines. Homines quoad interiora mentis eorum ab eodem Sole incalescunt et illustrantur, a calore ejus incalescunt, et a luce ejus illustrantur, quantum a Domino recipiunt amorem et sapientiam. Differentia inter angelos et homines est, quod angeli solummodo sub illo Sole sint, homines autem non modo sub illo Sole, sed etiam sub sole mundi. corpora enim hominum, nisi sint sub utroque sole non possunt existere et subsistere, aliter corpora angelorum quae sunt spiritalia.

and light corresponding to their love and wisdom. The following may serve for illustration. An angel of the outmost heaven cannot ascend to the angels of the third heaven, for if he does, and enters their heaven, he falls into a kind of swoon, and his life, as it were, strives with death, the reason is that he has a less degree of love and wisdom, and in the same degree as his love and wisdom are the heat of his love and the light of his wisdom. What, then, would be the result if an angel were to ascend even to the sun, and come into its fire? On account of the differences of reception of the Lord by the angels, the heavens also appear separate from one another. The highest heaven, which is called the third, appears above the second, and the second above the first, not that the heavens are apart, but they appear to be apart, for the Lord is present equally with those who are in the outmost heaven and with those who are in the third heaven. That which causes the appearance of distance is not in the Lord but in the subjects, that is, the angels.

III. That this is so can hardly be comprehended by natural ideas, because in such there is space, but by spiritual ideas, such as the angels have, it can be comprehended, because in such there is no space. But even by natural ideas this much can be comprehended, that love and wisdom (or what is the same, the Lord, who is Divine Love and Divine Wisdom) cannot advance through spaces, but is present with each one according to reception. That the Lord is present with all, He teaches in *Matthew* (xxviii 20), and that He makes His abode with those who love Him, in *John* (xiv 23).

IV. As this has been proved by means of the heavens and the angels, it may seem a matter of superior wisdom, but the same is true of men. Men, as to the interiors of their minds, are warmed and illuminated by that same sun. They are warmed by its heat and illuminated by its light in the measure in which they receive love and wisdom from the Lord. The difference between angels and men is that angels are under the spiritual sun only, but men are under not only that sun, but also the sun of this world, for men's bodies can begin and continue to exist only under both suns, but not so the bodies of angels, which are spiritual.

QUOD ANGELI SINT IN DOMINO, ET DOMINUS IN ILLIS,
ET QUIA ANGELI SUNT RECIPIENTES, QUOD SOLUS
DOMINUS SIT CAELUM

113. Caelum vocatur "habitaculum Dei," et quoque "thronus Dei," et inde creditur quod Deus ibi sit, sicut est rex in suo regno Sed Deus, hoc est Dominus, in Sole supra caelos est, et per praesentiam Ipsius in calore et luce est in caelis, ut in binis articulis superioribus ostensum est et tametsi Dominus eo modo est in caelo, usque est ibi ut in Se, nam (ut mox supra, n 108-112 demonstratum est,) est distantia inter Solem et caelum non distantia, sed apparentia distantiae, quare cum distantia illa est solum apparentia, sequitur quod Ipse Dominus sit in caelo, est enim in amore et sapientia angelorum caeli, et quia est in amore et sapientia omnium angelorum, et angeli constituunt caelum, est in universo caelo

114. Quod Dominus non modo sit in caelo, sed etiam quod sit ipsum Caelum, est quia amor et sapientia faciunt angelum, et illa duo sunt Domini apud angelos, inde sequitur, quod Dominus sit Caelum Angeli enim non sunt angeli a proprio illorum, proprium illorum est prorsus sicut proprium hominis, quod est malum Quod hoc sit proprium angelorum, est quia omnes angeli fuerunt homines, et id proprium a nativitate illis inhaeret removetur modo, et quantum id removetur, tantum recipiunt amorem et sapientiam, hoc est, Dominum in se Quisque potest videre, si modo aliquantum elevat intellectum, quod Dominus non possit habitare nisi quam in suo apud angelos, hoc est, in proprio suo, quod est Amor et Sapientia, et prorsus non in proprio angelorum, quod est malum Inde est, quod quantum removetur malum, tantum Dominus sit in illis, et tantum illi sint angeli Ipsum angelicum caeli est Divinus Amor et Divina Sapientia Hoc Divinum vocatur angelicum dum est in angelis Inde iterum patet, quod angeli sint angeli a Domino, et non a semet, consequenter etiam caelum

115. Sed quomodo Dominus est in angelo, et angelus in Domino, non potest comprehendere, nisi sciatur qualis

ANGELS ARE IN THE LORD, AND THE LORD IN THEM, AND
BECAUSE ANGELS ARE RECIPIENTS, THE LORD ALONE IS
HEAVEN

III3. Heaven is called "the dwelling-place of God," also "the throne of God," and from this it is believed that God is there as a king in his kingdom. But God (that is, the Lord) is in the sun above the heavens, and by His presence in heat and light, is in the heavens (as is shown in the last two paragraphs). But although the Lord is present in heaven in that manner, still He is there as in Himself. For (as shown just above, n 108-112) the distance between the sun and heaven is not distance, but appearance of distance, and since that distance is only an appearance it follows that the Lord Himself is in heaven, for He is in the love and wisdom of the angels of heaven, and since He is in the love and wisdom of all angels, and angels constitute heaven, He is in the whole heaven.

III4. The Lord not only is in heaven, but is heaven itself, for love and wisdom are what make the angel, and these two with angels are the Lord's, from which it follows that the Lord is heaven. For angels are not angels from what is their own, for what is their own is altogether like what is man's own, which is evil. An angel's selfhood is such because all angels were once men, and this selfhood clings to the angels from their birth. It is only put aside, and so far as it is put aside the angels receive love and wisdom, that is, the Lord, in themselves. Any one, if he will only elevate his understanding a little, can see that the Lord can dwell in angels, only in what is His, that is, in what is His very own, which is love and wisdom, and not at all in the selfhood of angels, which is evil. From this it is, that so far as evil is put away so far the Lord is in them, and so far they are angels. The very angelic itself of heaven is Love Divine and Wisdom Divine. This Divine is called the angelic when it is in angels. From this, again, it is evident that angels are angels from the Lord, and not from themselves; consequently, the same is true of heaven.

III5. But how the Lord is in an angel and an angel in the Lord cannot be comprehended, unless the nature of the conjunction is known. Conjunction is of the Lord with the angel and of the angel with the Lord, conjunction, therefore, is reciprocal. On the part of the angel it is as follows. The angel, in like manner as man, has no other feeling than that he

conjunctio est Conjunctio est Domini cum angelo, ac angeli cum Domino, quare est conjunctio reciproca Est illa a parte angeli ut sequitur angelus non percipit aliter quam quod sit in amore et sapientia a se, similiter ut homo, et inde sicut amor et sapientia sint ejus aut sua Nisi ita perciperet, non foret aliqua conjunctio, ita non foret Dominus in illo, et ille in Domino Nec dari potest, quod Dominus sit in aliquo angelo et homine, nisi ille, in quo cum amore et sapientia est, percipiat et sentiat id sicut suum per hoc non modo recipitur, sed etiam receptus retinetur, et quoque redamatur Quare per id fit angelus sapiens, et manet sapiens Quis potest velle amare Dominum et proximum, et quis potest velle sapere, nisi sentiat et percipiat id quod amat, discit et haurit, sicut suum? Quis aliter potest retinere illud apud se? Si id non foret, amor et sapientia influens non aliquam sedem haberet, transflueret enim nec afficeret, sic angelus non foret angelus, nec homo foret homo, immo non foret aliud quam sicut est inanimatum Ex his constare potest, quod reciprocum esse debeat, ut sit conjunctio

116. Sed quomodo hoc fit, quod angelus percipiat et sentiat ut suum, et sic recipiat et retineat, cum tamen non ejus est, (nam supra dictum est, quod angelus non sit angelus a suo, sed ab illis quae apud eum sunt ex Domino,) nunc dicetur Res in se talis est Est apud unumquemvis angelum liberum et rationalitas haec duo sunt apud illum propterea ut receptibilis amoris et sapientiae a Domino sit Sed utrumque, tam liberum quam rationalitas, non est illius, sed est Domini apud illum At quia illa duo intime conjuncta sunt vitae ejus, ita intime ut dici queant vitae injuncta, ideo illa apparent sicut propria ejus Ex illis potest cogitare et velle, ac loqui et agere, et quod ex illis cogitat, vult, loquitur et agit, apparet sicut a se Hoc facit reciprocum, per quod conjunctio At usque quantum angelus credit quod amor et sapientia sint in illo, et sic vindicat illa sibi ut sua, tantum non est angelicum in illo, et inde tantum non est conjunctio ejus cum Domino, non enim est in veritate; et quia veritas cum luce caeli unum facit, tantum non potest esse in caelo, ex eo enim negat quod vivat ex Domino, et credit quod vivat ex se, consequenter quod Divina essentia illi sit In illis

is in love and wisdom from himself, consequently as if love and wisdom were his, or his own. Unless he so felt there would be no conjunction, thus the Lord would not be in him, nor he in the Lord. Nor can it be possible for the Lord to be in any angel or man, without the one in whom the Lord is, with love and wisdom, having a feeling and sense as if they were his own. By this means the Lord is not only received, but also, when received, is retained, and likewise loved in return. And by this, also, the angel is made wise and continues wise. Who can wish to love the Lord and his neighbor, and who can wish to be wise, without a sense and feeling that what he loves, learns, and imbibes is, as it were, his own? Who otherwise can retain it in himself? If this were not so, the inflowing love and wisdom would have no abiding-place, for it would flow through and not affect, thus an angel would not be angel, nor would man be man, he would be merely like something inanimate. From all this it can be seen that there must be an ability to reciprocate that there may be conjunction.

III 6. It shall now be explained how it comes that an angel perceives and feels as his own, and thus receives and retains that which yet is not his, for, as was said above, an angel is not an angel from what is his own, but from those things which he has from the Lord. The essence of the matter is this. Every angel has freedom and rationality, these two he has to the end that he may be capable of receiving love and wisdom from the Lord. Yet neither of these, freedom nor rationality, is his, they are the Lord's with him. But since the two are intimately conjoined to his life, so intimately that they may be said to be joined into it, they appear to be his very own. It is from them that he is able to think and will, and to speak and act, and what he thinks, wills, speaks, and does from them, appears as if it were from himself. This gives him the ability to reciprocate, and by means of this conjunction is possible. But so far as an angel believes that love and wisdom are really *in* him, and thus lays claim to them for himself as if they were his own, so far the angelic is not in him, and therefore he has no conjunction with the Lord, for he is not in truth, and as truth makes one with the light of heaven, so far he cannot be in heaven, for he thereby denies that he lives from the Lord, and believes that he lives from himself, and that he therefore possesses Divine essence. In these two, freedom and rationality, the life which is called angelic and human consists. From all this it can be seen that for the sake

duobus, libero et rationalitate, consistit vita quae vocatur angelica et humana Ex his constare potest, quod angelo sit reciprocum propter conjunctionem cum Domino, sed quod reciprocum in sua facultate spectatum non sit ejus sed Domini Inde est, si reciproco illo, a quo percipit et sentit sicut suum quod est Domini, abutitur, quod fit appropriando illud sibi, quod decidat ab angelico Quod conjunctio reciproca sit, docet Ipse Dominus apud *Joannem* (cap xiv 20-24, cap xv 4-6), ac quod conjunctio Domini cum homine, et hominis cum Domino, sit in illis quae Domini sunt, quae vocantur verba Ipsius (*Joh* xv 7)

117. Sunt qui opinantur quod Adamus in tali libero seu libero arbitrio fuerit, ut a se potuerit amare Deum et sapere, et quod id liberum arbitrium in posteris ejus perditum sit, sed hoc est error homo enim non est Vita, sed recipiens vitae (videatur supra, n 4-6, 54-60), et qui est recipiens vitae, non potest ex aliquo suo amare et sapere Quare etiam ille, cum ex suo voluit sapere et amare, delapsus est a sapientia et amore, et ejectus est e Paradiso

118. Simile quod nunc dictum est de angelo, dicendum est de caelo quod ex angelis consistat, quoniam Divinum in maximis et minimis est idem (ut supra, n 77-82, demonstratum est) Simile quod dictum est de angelo et caelo, dicendum est de homine et ecclesia nam angelus caeli et homo ecclesiae unum agunt per conjunctionem, et quoque homo ecclesiae quoad interiora quae mentis ejus sunt, est angelus sed per hominem ecclesiae intelligitur homo in quo est ecclesia

QUOD IN MUNDO SPIRITUALI ORIENS SIT UBI DOMINUS
UT SOL APPARET, ET QUOD RELIQUAE PLAGAE
INDE SINT

119. Actum est de Sole mundi spiritualis et ejus essentia, ac de calore et luce ejus, ac de praesentia Domini inde nunc etiam de plagis illius mundi agatur Quod de illo Sole et de illo mundo agatur, est causa quia agitur de Deo, et de amore et sapientia, et de illis aliter quam ex ipsa origine agere, foret agere ab effectibus, et non a causis et tamen effectus nihil docent quam effec-

of conjunction with the Lord, the angel has the ability to reciprocate, but that this ability, in itself considered, is not his but the Lord's. From this it is, that if he abuses this ability to reciprocate, by which he perceives and feels as his own what is the Lord's, which is done by appropriating it to himself, he falls from the angelic state. That conjunction is reciprocal, the Lord Himself teaches (*John* xiv 20-24, xv 4-6), also that the conjunction of the Lord with man and of man with the Lord, is in those things of the Lord that are called His words (*John* xv 7)

117. Some are of the opinion that Adam was in such liberty or freedom of choice as to be able to love God and be wise from himself, and that this freedom of choice was lost in his posterity. But this is an error, for man is not life, but is a recipient of life (see above, n 4-6, 54-60), and he who is a recipient of life cannot love and be wise from anything of his own, consequently, when Adam willed to be wise and to love on his own account, he fell from wisdom and love, and was cast out of Paradise.

118. What has just been said of an angel is likewise true of heaven, which consists of angels, since the Divine in greatest and least things is the same (as was shown above, n 77-82). What is said of an angel and of heaven is likewise true of man and the Church, for the angel of heaven and the man of the Church act as one through conjunction, in fact, a man of the Church is an angel, in respect to the interiors which are of his mind. By a man of the Church is meant a man in whom the Church is.

IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD
APPEARS AS A SUN, AND FROM THAT THE OTHER QUAR-
TERS ARE DETERMINED

119. The sun of the spiritual world and its essence, also its heat and light, and the presence of the Lord thereby, have been treated of, a description is now to be given of the quarters in the spiritual world. That sun and that world are treated of, because God and love and wisdom are treated of, and to treat of these subjects except from their very origin would be to proceed from effects, not from causes. Yet from effects nothing but effects can be learned, when effects alone are considered no cause is brought to light, but causes reveal

tus, et illi soli lustrati non propalant aliquam causam; sed causae propalant effectus, et scire effectus ex causis est sapere, at inquirere causas ab effectibus non est sapere, quia tunc se offerunt fallaciae, quas inquisitor vocat causas, et hoc est sapientiam infatuare Causae enim sunt priora, et effectus posteriora, et ex posterioribus non videri possunt priora, sed posteriora ex prioribus Hic est ordo Haec causa est, quod de mundo spirituali hic primum agatur, omnes enim causae ibi sunt, et postea de mundo naturali, ubi omnia quae apparent sunt effectus

120. Hic nunc dicetur de plagis in mundo spirituali Sunt ibi similiter plagae sicut in mundo naturali, sed plagae mundi spiritualis, sicut ipse mundus est, sunt spirituales, at plagae mundi naturalis, sicut ipse mundus, sunt naturales, quare tantum differunt ut nihil commune habeant Sunt quatuor plagae in utroque mundo, quae oriens, occidens, meridies et septentrio vocantur. Illae quatuor plagae in mundo naturali sunt constantes, determinatae a sole in meridie, antrorsum est septentrio, ab uno latere est oriens, ab altero est occidens, quae plagae a meridie cujusvis loci determinantur, solis enim statio in meridie ubivis est semper eadem et sic fixa Aliter in mundo spirituali ibi plagae determinantur a Sole ibi, qui constanter apparet in suo loco, et ubi apparet est oriens Quare determinatio plagarum in illo mundo non est sicut in mundo naturali a meridie, sed est ab oriente, antrorsum est occidens, ab uno latere est meridies, ab altero est septentrio Sed quod plagae illae non sint a Sole ibi, sed ab incolis illius mundi, qui sunt angeli et spiritus, videbitur in sequentibus

121. Quoniam plagae illae ex origine sua, qui est Dominus ut Sol, sunt spirituales, ideo habitationes angelorum et spirituum, quae omnes sunt secundum plagas illas, etiam spirituales sunt, et spirituales sunt, quia habitant secundum receptiones amoris et sapientiae a Domino Illi qui in amoris gradu superiori sunt, habitant in oriente, qui in amoris gradu inferiore in occidente, qui in sapientiae gradu superiore in meridie, et qui in sapientiae gradu inferiore in septentrione. Inde est, quod in Verbo per "orientem" in supremo sensu intelligatur Dominus, et in sensu respectivo amor in Ipsum, per "occidentem" amor in Ipsum decrescens, per "meridiem" sapientia in luce,

effects To know effects from causes is to be wise ; but to search for causes from effects is not to be wise, because fallacies then present themselves, which the investigator calls causes, and this is to turn wisdom into foolishness Causes are things prior, and effects are things posterior, and things prior cannot be seen from things posterior, but things posterior can be seen from things prior This is order For this reason the spiritual world is here first treated of, for all causes are there, and afterwards the natural world, where all things that appear are effects

120. The quarters in the spiritual world shall now be spoken of There are quarters there in like manner as in the natural world, but like that world itself, they are spiritual, while the quarters in the natural world, like that world itself, are natural, the difference between them, therefore, is so great that they have nothing in common In each world there are four quarters, which are called east, west, south, and north. In the natural world, these four quarters are constant, determined by the sun on the meridian, opposite this is north, on one side is east, on the other, west These quarters are determined by the meridian of each place, for the sun's station on the meridian at each point is always the same, and is therefore fixed In the spiritual world it is different The quarters there are determined by the sun of that world, which appears constantly in its own place, and where it appears is the east ; consequently the determination of the quarters in that world is not from the south, as in the natural world, but from the east ; opposite to this is west, on one side is south, and on the other, north But that these quarters are not determined by the sun, but by the inhabitants of that world, who are angels and spirits, will be seen in what follows

121. As these quarters, by virtue of their origin, which is the Lord as a sun, are spiritual, so the dwelling-places of angels and spirits, all of which are according to these quarters, are also spiritual They are spiritual, because angels and spirits have their places of abode according to their reception of love and wisdom from the Lord Those in a higher degree of love dwell in the east, those in a lower degree of love in the west, those in a higher degree of wisdom, in the south ; and those in a lower degree of wisdom, in the north. From this it is that, in the Word, by "the east," in the highest sense, is meant the Lord, and in a relative sense love to Him, by the "west," a diminishing love to Him, by the "south" wisdom in

et per "septentrionem" sapientia¹ in umbra aut similia respective ad statum eorum de quibus agitur

122. Quoniam oriens est a quo omnes plagae in mundo spirituali determinantur, et per "orientem" in supremo sensu intelligitur Dominus et quoque Divinus Amor, patet quod Dominus et amor in Ipsum sit, a quo omnia sunt, et quod quantum quis non in illo amore est, tantum ab Ipso remotus sit, et habitet vel in occidente, vel in meridie, vel in septentrione, ad distantias ibi secundum receptiones amoris

123. Quoniam Dominus ut Sol constanter est in oriente, ideo antiqui, apud quos omnia cultus repraesentativa spiritualium fuerunt, in adorationibus suis verterunt facies ad orientem, ac ut simile in omni cultu facerent, templa sua etiam illuc verterunt ex quo est, quod etiam templa hodie similiter aedificentur

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QUOD PLAGAE IN MUNDO SPIRITUALI NON SINT A DOMINO UT SOLE, SED QUOD SINT AB ANGELIS SECUNDUM RECEPTIONEM

124. Dictum est, quod angeli habitent distincti inter se, quidam in plaga orientali, quidam in occidentali, quidam in meridionali, et quidam in septentrionali, et quod qui in plaga orientali habitant, sint in amoris superiori gradu, qui in occidentali in amoris inferiori gradu, qui in meridionali in sapientiae luce, et qui in septentrionali in sapientiae umbra Illa habitationum diversitas apparet sicut sit a Domino ut Sole, cum tamen est ab angelis Dominus non est in majori et minori gradu amoris et sapientiae, seu Ipse ut Sol non est in majori et minori gradu caloris et lucis apud unum quam apud alterum, est enim ubivis idem sed non recipitur ab uno et ab altero in simili gradu, et hoc facit ut appareant sibi inter se distare plus et minus, et quoque varie secundum plagas Ex quo sequitur, quod plagae in mundo spirituali non aliud sint, quam variae receptiones amoris et sapientiae, et inde caloris et lucis ex Domino ut Sole Quod ita sit, patet a demonstratis supra (n 108-112), quod distantiae in mundo spirituali sint apparentiae

125. Quia plagae sunt variae receptiones amoris et

light, and by the "north" wisdom in shade, or similar things relatively to the state of those who are treated of

122. Since the east is the point from which all quarters in the spiritual world are determined, and by the east, in the highest sense, is meant the Lord, and also Divine Love, it is evident that the source from which all things are, is the Lord and love to Him, and that one is remote from the Lord in the measure in which he is not in that love, and dwells either in the west, or in the south, or in the north, at distances corresponding to the reception of love

123. Since the Lord as a sun is constantly in the east, the ancients, with whom all things of worship were representative of spiritual things, turned their faces to the east in their devotions, and that they might do the like in all worship, they turned their temples also in that direction. From this it is that, at the present day, churches are built in like manner

THE QUARTERS IN THE SPIRITUAL WORLD ARE NOT FROM THE LORD AS A SUN, BUT FROM THE ANGELS ACCORDING TO RECEPTION

124. It has been stated that the angels dwell separate from each other, some in the eastern quarter, some in the western, some in the southern, and some in the northern, and that those who dwell in the eastern quarter are in a higher degree of love, those in the western, in a lower degree of love, those in the southern, in the light of wisdom, and those in the northern, in the shade of wisdom. This diversity of dwelling-places appears as though it were from the Lord as a sun, but it is really from the angels. The Lord is not in a greater and lesser degree of love and wisdom, that is, as a sun. He is not in a greater or lesser degree of heat and light with one than with another, for He is everywhere the same. But He is not received by one in the same degree as by another, and this makes them appear to themselves to be more or less distant from one another, with variety as regards the quarters. From this it follows that quarters in the spiritual world are nothing else than various receptions of love and wisdom, and thence of heat and light from the Lord as a sun. That this is so is plain from what was shown above (n 108-112), that in the spiritual world distances are appearances

125. As the quarters are various receptions of love and

sapientiae ab angelis, dicitur de varietate, ex qua apparentia illa existit Dominus est in angelo et angelus in Domino, ut in articulo praecedente ostensum est, sed quia apparet sicut Dominus ut Sol sit extra illum, apparet etiam quod Dominus videat illum e Sole, et quod ille videat Dominum in Sole, quod est paene sicut imago apparet in speculo Quare si ex apparentia illa loquendum sit, tunc res talis est, quod Dominus videat et inspiciat unumquemvis facie ad faciem, sed quod vicissim angeli non ita Dominum illi qui in amore in Dominum a Domino sunt, vident Ipsum directe, ideo illi sunt in oriente et occidente illi autem qui plus in sapientia sunt, vident Dominum oblique ad dextrum, et qui minus in sapientia sunt, oblique ad sinistrum, ideo hi et illi sunt in septentrione et meridie Quod hi in obliquo aspectu sint, est quia amor et sapientia ut unum procedunt a Domino, sed non ut unum recipiuntur ab angelis, ut quoque prius dictum est, et sapientia, quae abundat super amorem, apparet quidem ut sapientia, sed usque non est, quia superabundanti sapientiae non inest vita ex amore Ex his patet, unde est diversitas receptionis, juxta quam habitationes angelorum secundum plagas in mundo spirituali apparent

126. Quod varia receptio amoris et sapientiae faciat plagam in mundo spirituali, constare potest ex eo, quod angelus mutet plagam secundum incrementum et decrementum amoris apud illum, ex quo patet, quod plaga non sit a Domino ut Sole, sed quod sit ab angelo secundum receptionem Simile est cum homine quoad spiritum ejus Ille quoad spiritum est in quadam plaga mundi spiritualis, in quacunque plaga mundi naturalis sit, nam ut supra dictum est, plagae mundi spiritualis non commune habent cum plagis mundi naturalis in his est homo quoad corpus, in illis autem quoad spiritum

127. Ut amor et sapientia apud angelum et apud hominem unum faciant, sunt paria in omnibus corporis ejus, Oculi, aures et nares sunt paria, manus, lumbi et pedes sunt paria, cerebrum in duo hemisphaeria divisum est, cor in binas cameras, pulmo in binos lobos, similiter reliqua Ita in angelo et homine est dextrum et sinistrum, et omnes partes dextrae eorum se referunt ad amorem ex quo sapientia, et omnes partes sinistrae ad sapientiam ex

wisdom by the angels, the variety from which that appearance springs shall now be explained. The Lord is in the angel, and the angel in the Lord (as was shown in a preceding article). But on account of the appearance that the Lord as a sun is outside of the angel, there is also the appearance that the Lord sees him from the sun, and that he sees the Lord in the sun. This is almost like the appearance of an image in a mirror. Speaking, therefore, according to that appearance, it may be said that the Lord sees and looks at each one face to face, but that the angels, on their part, do not thus behold the Lord. Those who are in love to the Lord from the Lord see Him directly in front, these, therefore, are in the east and the west, but those who are more in wisdom see the Lord indirectly to the right, and those who are less in wisdom indirectly to the left, therefore the former are in the south, and the latter in the north. The view of these is indirect because love and wisdom (as has been said before), although they proceed from the Lord as one, are not received as one by angels, and the wisdom which is in excess of the love, while it appears as wisdom, is not, because in the overplus of wisdom there is no life from love. From all this it is evident whence comes the diversity of reception according to which angels appear to dwell in different quarters in the spiritual world.

126. That this variety of reception of love and wisdom is what gives rise to the quarters in the spiritual world can be seen from the fact that an angel changes his quarter according to the increase or decrease of love with him, from which it is evident that the quarter is not from the Lord as a sun, but from the angel according to reception. It is the same with man as regards his spirit. In respect to his spirit, he is in some quarter of the spiritual world, whatever quarter of the natural world he may be in, for quarters in the spiritual world, as has been said above, have nothing in common with quarters in the natural world. Man is in the latter as regards his body, but in the former as regards his spirit.

127. In order that love and wisdom may make one in angel or man, there are pairs in all the things of his body. The eyes, ears, and nostrils are pairs, the hands, loins, and feet are pairs, the brain is divided into two hemispheres, the heart into two chambers, the lungs into two lobes, and in like manner the other parts. Thus in angel and man there is right and left, and all their right parts have relation to the love from which wisdom comes, and all the left parts, to the wisdom which is from love;

amore ; seu quod idem, omnes partes dextrae ad bonum ex quo verum, et omnes partes sinistrae ad verum ex bono Haec paria angelo et homini sunt, ut amor et sapientia, seu bonum et verum, unum agant, ac ut unum spectent ad Dominum Sed de hac re plura in sequentibus

128. Ex his videri potest in qua fallacia et inde falsitate sunt illi, qui opinantur quod Dominus ex arbitrio impertiatur caelum, seu quod ex arbitrio det ut unus sapiat et amet plus quam alter, cum tamen Dominus aequè vult ut sapiat et salvetur unus ac alter, providet enim omnibus media. quisque sicut recipit illa et vivit secundum illa, ita sapit et salvatur, est enim Dominus idem apud unum et apud alterum at quod recipientes, qui sunt angeli et homines, dissimiles sint ex dissimili receptione et vita. Quod ita sit, constare potest ex illis, quae nunc de plagis, et de habitationibus angelorum secundum illas, dicta sunt, quod nempe illa diversitas non sit a Domino, sed a recipientibus.

QUOD ANGELI FACIEM SUAM JUGITER VERTANT AD DOMINUM UT SOLEM, ET SIC HABEANT MERIDIEM AD DEXTRUM, SEPTENTRIONEM AD SINISTRUM, ET OCCIDENTEM A TERGO

129. Omnia quae hic de angelis et de conversione illorum ad Dominum ut Solem, dicuntur, etiam de homine quoad ejus spiritum intelligenda sunt, nam homo quoad suam mentem est spiritus, et si in amore et sapientia est, est angelus. quare etiam post mortem, dum externa sua, quae traxerat ex naturali mundo, exiit, fit spiritus aut angelus Et quia angeli jugiter vertunt faciem ad orientem Solis, ita ad Dominum, dicitur etiam de homine, qui in amore et sapientia a Domino est, quod videat Deum, quod spectet ad Deum, quod habeat Deum ante oculos, per quae intelligitur quod vivat sicut angelus. Talia dicuntur in mundo, tam quia actualiter existunt in caelo, quam quia actualiter existunt in spiritu hominis Quis non videt ante se ad Deum, ad quamcunque plagam versa est ejus facies, dum orat?

130. Quod angeli facies suas jugiter vertant ad Do-

or, what is the same, all the right parts have relation to the good from which truth comes, and all the left parts, to the truth which is from good. Angel and man have these pairs in order that love and wisdom, or good and truth, may act as one, and, as one, may have regard to the Lord. But of this more in what follows.

128. From all this it can be seen in what fallacy and consequent falsity those are, who suppose that the Lord bestows heaven arbitrarily, or arbitrarily allows one to become wise and loving more than another, when, in truth, the Lord is just as desirous that one may become wise and be saved as another. For he provides means for all, and every one becomes wise and is saved in the measure in which he accepts these means, and lives in accordance with them. For the Lord is the same with one as with another, but the recipients, who are angels and men, are unlike by reason of unlike reception and life. That this is so can be seen from what has just been said of spiritual quarters, and of the dwelling-places of the angels in accordance with them, namely, that the diversity is not from the Lord but from the recipients.

ANGELS TURN THEIR FACES CONSTANTLY TO THE LORD AS
A SUN, AND THUS HAVE THE SOUTH TO THE RIGHT,
THE NORTH TO THE LEFT, AND THE WEST BEHIND
THEM

129. All that is here said of angels, and of their turning to the Lord as a sun, is also to be understood of man, as regards his spirit. For man in respect to his mind is a spirit, and if in love and wisdom, is an angel, consequently, after death, when he has put off his externals, which he had derived from the natural world, he becomes a spirit or an angel. And because angels turn their faces constantly toward the sun in the east, thus toward the Lord, it is said also of any man who is in love and wisdom from the Lord, that "he sees God," that "he looks to God," that "he has God before his eyes," by which is meant that he lives as an angel does. Such things are spoken of in the world, because they actually have existence both in heaven and in the spirit of man. Who does not look before himself to God when he prays, to whatever quarter his face may be turned?

130. Angels turn their faces constantly to the Lord as a

minum ut Solem, est quia angeli in Domino sunt et Dominus in illis, et Dominus interius ducit affectiones et cogitationes eorum, et vertit illas jugiter ad Se, inde non possunt aliter quam ad orientem, ubi Dominus ut Sol apparet, spectare. Inde patet, quod angeli non se ad Dominum vertant, sed quod Dominus illos ad Se. cum enim angeli interius cogitant de Domino, tunc non cogitant de Ipso aliter quam in se, ipsa cogitatio interior non facit distantiam, sed cogitatio exterior, quae cum visu oculorum unum agit, facit. Causa est, quia cogitatio exterior est in spatio, non autem interior, et ubi non est in spatio, ut in mundo spirituali, usque est in apparentia spatii. Sed haec parum possunt intelligi ab homine, qui de Deo cogitat ex spatio, Deus enim est ubivis, et non tamen in spatio. ita est tam intra quam extra angelum; et inde potest angelus videre Deum, hoc est, Dominum, et intra se et extra se; intra se dum ex amore et sapientia cogitat, extra se dum de amore et sapientia. Sed de his in specie dicetur in transactionibus de *Domini Omnipraesentia, Omniscientia et Omnipotentia*. Caveat sibi omnis ne in execrabilem illam haeresin labatur, quod Deus Se infuderit hominibus, et quod in illis sit, et non in Se amplius, cum tamen Deus est ubivis, tam intra hominem quam extra illum, est enim in omni spatio absque spatio (ut supra, n 7-10, 69-72, ostensum est). Nam si foret in homine, foret non modo dividiuus, sed etiam inclusus spatio; immo etiam homo tunc potuisset cogitare se Deum esse. Haec haeresis tam abominabilis est, ut in mundo spirituali puteat sicut cadaver.

131. Conversio angelorum ad Dominum talis est, quod in omni conversione corporis illorum spectent ad Dominum ut Solem ante se. Angelus potest se convertere circum et circum, et per id videre varia quae circum illum sunt, sed usque Dominus ut Sol ante faciem ejus jugiter apparet. Hoc potest mirabile videri, sed usque veritas est. Datum etiam est mihi ita Dominum ut Solem videre, ante faciem meum video Ipsum, et per plures annos, ad quamcunque plagam mundi me converteram, Ipsum similiter vidi.

132. Quoniam Dominus ut Sol, ita oriens ante facies omnium angelorum caeli est, sequitur quod ad dextrum illis sit meridies, ad sinistrum septentrio et a tergo occi-

sun, because they are in the Lord, and the Lord in them ; and the Lord interiorly leads their affections and thoughts, and turns them constantly to Himself, consequently they cannot do otherwise than look towards the east where the Lord appears as a sun, from which it is evident that angels do not turn themselves to the Lord, but the Lord turns them to Himself. For when angels think interiorly of the Lord, they only think of Him as being in themselves. Real interior thought does not cause distance, but exterior thought, which acts as one with the sight of the eyes, and for the reason that exterior thought, but not interior, is in space, and when not in space, as in the spiritual world, it is still in the appearance of space. But these things can be little understood by the man who thinks about God from space. For God is everywhere, yet not in space. Thus He is both within and without an angel, consequently an angel can see God, that is, the Lord, both within himself and without himself, within himself when he thinks from love and wisdom, without himself when he thinks about love and wisdom. But these things will be treated of in detail in treatises on *The Lord's Omnipresence, Omniscience, and Omnipotence*. Let every man guard himself against falling into the detestable false doctrine that God has infused Himself into men, and that He is in them, and no longer in Himself, for God is everywhere, as well within man as without, for apart from space He is in all space (as was shown above, n 7-10, 69-72), whereas if He were in man, He would be not only divisible, but also contained in space, yea, man then might even think himself to be God. This heresy is so abominable, that in the spiritual world it stinks like carrion.

131. The tuning of angels to the Lord is such, that, at every turn of their bodies they look toward the Lord as a sun in front of them. An angel may turn himself round and round, thereby seeing the various things which surround him, still the Lord as a sun appears constantly before his face. This may seem wonderful, yet it is the truth. It has also been granted to me to see the Lord thus as a sun. I see Him now before my face, and for several years I have so seen Him, to whatever quarter of the world I have turned.

132. Since the Lord as a sun, consequently the east, is before the faces of all angels of heaven, it follows that the south is to their right, the north, to the left, and the west, behind them, and this, too, at every turn of the body. For, as said before, all quarters in the spiritual world are determined

dens, ita etiam in omni conversione corporis eorum; nam ut prius dictum est, omnes plagae in mundo spirituali determinatae sunt ab oriente, quare illi, quibus oriens est ante oculos, in ipsis plagis sunt, immo sunt ipsi determinationes illarum, nam (ut supra, n 124-128, ostensum est,) plagae non sunt a Domino ut Sole, sed ab angelis secundum receptionem

133. Nunc quia caelum est ex angelis, et angeli sunt tales, sequitur quod universum caelum vertat se ad Dominum, et quod caelum per illam conversionem regatur a Domino ut unus Homo, quemadmodum etiam caelum in conspectu Domini est. Quod caelum in conspectu Domini sit sicut unus Homo videatur in opere *De Caelo et Inferno* (n 59-87). Inde etiam sunt plagae caeli

134. Quoniam plagae ita sunt angelo, et quoque universo caelo, quasi inscriptae, ideo angelus scit domum suam et habitationem suam, ubicunque vadit, secus ac homo in mundo. Causa quod homo non sciat domum et habitationem ex plaga in se, est quia cogitat ex spatio, ita ex plagis naturalis mundi, quae non commune habent cum plagis mundi spiritualis. At usque avibus et animalibus inest talis scientia, illis enim insitum est scire domos et habitationes suas ex se, ut notum est ex multa experientia, indicium, quod tale sit in spirituali mundo, nam omnia quae existunt in naturali mundo sunt effectus, et omnia quae existunt in spirituali mundo sunt effectuum illorum causae naturale quod non trahit causam ex spirituali, non existit.

QUOD OMNIA INTERIORA TAM MENTIS QUAM CORPORIS
ANGELORUM AD DOMINUM UT SOLEM VERSA SINT.

135. Est angelis intellectus et voluntas, et est facies et corpus, et quoque sunt interiora intellectus et voluntatis, tum faciei et corporis. Interiora intellectus et voluntatis, sunt quae interioris eorum affectionis et cogitationis sunt, interiora faciei sunt cerebra, ac interiora corporis sunt viscera, quorum primaria sunt cor et pulmo. Verbo, sunt angelis omnia et singula quae hominibus in terris, ex illis est quod angeli sint homines. Externa forma absque internis illis non facit ut sint homines, sed externa

from the east, therefore those who have the east before their eyes are in these very quarters, yea, are themselves what determine the quarters, for (as was shown above, n 124-128) the quarters are not from the Lord as a sun, but from the angels according to reception

133. Now since heaven is made up of angels, and angels are of such a nature, it follows that all heaven turns itself to the Lord, and that, by means of this turning, heaven is ruled by the Lord as one man, as in His sight it is one man. That heaven is as one man in the sight of the Lord may be seen in the work on *Heaven and Hell* (n 59-87). Also from this are the quarters of heaven

134. Since the quarters are thus inscribed as it were on the angel, as well as on the whole heaven, an angel, unlike man in the world, knows his own home and his own dwelling-place wherever he goes. Man does not know his home and dwelling-place from any spiritual quarter in himself, because he thinks from space, thus from the quarters of the natural world, which have nothing in common with the quarters of the spiritual world. But birds and beasts have such knowledge, for it is implanted in them to know of themselves their homes and dwelling-places, as is evident from abundant observation, a proof that such is the case in the spiritual world, for all things which have existence in the natural world are effects, and all things which have existence in the spiritual world are the causes of these effects. There does not exist a natural that does not derive its cause from a spiritual

ALL INTERIOR THINGS OF THE ANGELS, BOTH OF MIND AND BODY, ARE TURNED TO THE LORD AS A SUN.

135. Angels have understanding and will, and they have a face and body. They have also the interior things of the understanding and will, and of the face and body. The interiors of the understanding and will are such as pertain to their interior affection and thought, the interiors of the face are the brains, and the interiors of the body are the viscera, chief among which are the heart and lungs. In a word, angels have each and all things that men on earth have, it is from these things that angels are men. External form, apart from these internal things, does not make them men, but external form together with, yea, from, internals, for otherwise they would be only images

forma una cum illis, immo ex illis, alioqui forent solum imagines hominis, in quibus non vita, quia intus non forma vitae

136. Notum est, quod voluntas et intellectus regant corpus ad nutum, quod enim intellectus cogitat, hoc loquitur os, et quod voluntas vult, hoc agit corpus; ex quibus patet, quod corpus sit forma correspondens intellectui et voluntati, et quia de intellectu et voluntate etiam dicitur forma, quod forma corporis correspondeat formae intellectus et voluntatis, sed qualis una et altera forma est, non huius loci est describere sunt etiam innumerabilia in utraque, ac innumerabilia utrinque unum agunt, quia sibi mutuo correspondent Inde est, quod mens, seu voluntas et intellectus, regat corpus ad nutum; ita prorsus sicut semet ipsam Ex his sequitur, quod interiora mentis unum agant cum interioribus corporis, et quod exteriora mentis cum exterioribus corporis De interioribus mentis dicetur infra, dum prius de gradibus vitae; similiter tunc de interioribus corporis

137. Quoniam interiora mentis unum faciunt cum interioribus corporis, sequitur quod dum interiora mentis se vertunt ad Dominum ut Solem, etiam interiora corporis similiter faciant, et quia exteriora utriusque, tam mentis quam corporis, ab interioribus eorum pendent, quod etiam illa similiter faciant Quod enim externum facit, hoc facit ab internis, nam commune trahit omne suum a particularibus, a quibus est Ex his patet, quod quia angelus vertit faciem et corpus ad Dominum ut Solem, etiam omnia interiora mentis et corporis ejus illuc versa sint Simile est cum homine, si ille jugiter habet Dominum ante oculos, quod fit si in amore et sapientia est; tunc non modo oculis et facie Ipsum spectat, sed etiam tota mente et toto corde, hoc est, omnibus voluntatis et intellectus, et simul omnibus corporis

138. Conversio illa ad Dominum est actualis conversio, est quaedam elevatio elevatur enim in calorem et lucem caeli, quod fit per quod aperiantur interiora, quae cum aperta sunt, influit amor et sapientia in interiora mentis, ac calor et lux caeli in interiora corporis, inde elevatio, quae est sicut e nimbo in aerem, seu ex aere in aetherem. ac amor et sapientia cum eorum calore et luce sunt Dominus apud hominem, qui, ut prius dictum est, vertit illum ad Se Contrarium est apud illos qui non in amore et sapientia,

of man, in which there would be no life, because inwardly there would be no form of life

136. It is well known that the will and understanding rule the body at pleasure, for what the understanding thinks, the mouth speaks, and what the will wills, the body does. From this it is plain that the body is a form corresponding to the understanding and will. And because form also is predicated of understanding and will, it is plain that the form of the body corresponds to the form of the understanding and will. But this is not the place to describe the nature of these respective forms. In each form there are things innumerable, and these, on either side, act as one, because they mutually correspond. It is from this that the mind (that is, the will and understanding) rules the body at its beck, thus as entirely as it rules its own self. From all this it follows that the interiors of the mind act as one with the interiors of the body, and the exteriors of the mind with the exteriors of the body. The interiors of the mind, likewise the interiors of the body, will be considered further on, when degrees of life have been treated of.

137. Since the interiors of the mind make one with the interiors of the body, it follows that when the interiors of the mind turn themselves to the Lord as a sun, those of the body turn themselves in like manner, and because the exteriors of both, of mind as well as body, depend upon their interiors, they also do the same. For what the external does, it does from internals, the general deriving all it has from the particulars by which it exists. From this it is evident that as an angel turns his face and body to the Lord as a sun, all the interiors of his mind and body are turned in the same direction. It is the same with man, if he has the Lord constantly before his eyes, which is the case if he is in love and wisdom. He then looks to the Lord not only with eyes and face, but also with all the mind and all the heart, that is, with all things of the will and understanding, together with all things of the body.

138. This turning to the Lord is an actual turning, a kind of elevation, for there is an uplifting into the heat and light of heaven, which is done by the interiors' becoming opened, and when these are opened, love and wisdom flow into the interiors of the mind, and the heat and light of heaven into the interiors of the body. From this comes elevation, like a rising out of cloud into clear air, or out of air into ether. Moreover, love and wisdom, with their heat and light, are the Lord with man, and He, as was said before, turns man to Himself. It is the reverse

et magis apud illos qui contra amorem et sapientiam sunt . illorum interiora tam mentis quam corporis clausa sunt , et cum clausa sunt, exteriora reagent contra Dominum, nam talis illis natura inest . Inde est, quod illi se vertant retro a Domino , ac vertere se retro, est ad infernum

139. Conversio illa actualis ad Dominum est ex amore et simul sapientia , non ex solo amore, nec ex sola sapientia , solus amor est sicut Esse absque suo Existere, amor enim existit in sapientia , et sapientia absque amore est sicut Existere absque suo Esse, sapientia enim existit ex amore . Datur quidem amor absque sapientia, sed ille amor est hominis et non Domini , et quoque datur sapientia absque amore, sed illa sapientia est quidem a Domino, sed non habet Dominum in se , est enim sicut lux hiemalis, quae quidem est a sole, sed tamen solis essentia, quae est calor, non est in illa.

QUOD UNUSQUISQUE SPIRITUS, QUALISCUNQUE SIT, AD AMOREM SUUM REGNANTEM SIMILITER SE VERTAT

140. Quid spiritus et quid angelus primum dicetur . Omnis homo post mortem primum in mundum spirituum, qui est medius inter caelum et infernum venit, et ibi agit sua tempora seu suos status, et secundum vitam suam praeparatur vel ad caelum vel ad infernum . Quamdiu in illo mundo moratur, vocatur ille spiritus. Qui ex illo mundo elevatus est in caelum, ille vocatur angelus , qui autem dejectus est in infernum, vocatur satanas vel diabolus . Quamdiu iidem in mundo spirituum sunt, vocatur ille qui praeparatur ad caelum spiritus angelicus, et qui ad infernum spiritus infernalis . spiritus angelicus interea conjunctus est cum caelo, ac spiritus infernalis cum inferno . Omnes spiritus, qui in mundo spirituum sunt, adjuncti sunt hominibus, quia homines quoad interiora mentis suae similiter inter caelum et infernum sunt, et per spiritus illos communicant cum caelo vel cum inferno, secundum vitam . Sciendum est, quod aliud sit *mundus spirituum* et aliud *mundus spiritualis* , mundus spirituum est ille de quo nunc dictum est , mundus autem spiritualis est in complexu et ille mundus et caelum et infernum

141. Dicetur etiam aliquid de amoribus, quia agitur de conversione angelorum et spirituum ex suis amoribus

with those who are not in love and wisdom, especially with those who are opposed to love and wisdom. Their interiors, both of mind and body, are closed, and when closed, the exteriors re-act against the Lord, for such is their inherent nature. Consequently, such persons turn themselves backward from the Lord, and turning oneself backward is turning to hell.

139. This actual turning to the Lord is from love together with wisdom, not from love alone, nor from wisdom alone, for love alone is like an *esse* without its *existere*, since love has its existence in wisdom, and wisdom without love is like an *existere* without its *esse*, since wisdom has its existence from love. Love is indeed possible without wisdom, but such love is man's, and not the Lord's. Wisdom also is possible without love, but such wisdom, although from the Lord, has not the Lord in it, for it is like the light of winter, which is from the sun, still the sun's essence, which is heat, is not in it.

EVERY SPIRIT, WHATEVER HIS QUALITY, TURNS IN LIKE MANNER TO HIS RULING LOVE.

140. It shall first be explained what a spirit is, and what an angel is. Every man after death comes, in the first place, into the world of spirits, which is midway between heaven and hell, and there passes through his own times, that is, his own states, and becomes prepared, according to his life, either for heaven or for hell. So long as one stays in that world he is called a spirit. He who has been raised out of that world into heaven is called an angel, but he who has been cast down into hell is called either a satan or a devil. So long as these continue in the world of spirits, he who is preparing for heaven is called an angelic spirit, and he who is preparing for hell, an infernal spirit, meanwhile the angelic spirit is conjoined with heaven, and the infernal spirit with hell. All spirits in the world of spirits are adjoined to men, because men, in respect to the interiors of their minds, are in like manner between heaven and hell, and through these spirits, communicate with heaven or with hell according to their life. It is to be observed that the world of spirits is one thing, and the spiritual world another, the world of spirits is that which has just been spoken of, but the spiritual world includes that world, and heaven and hell.

141. Since the subject now under consideration is the turning of angels and spirits to their own loves by reason of these

ad suos amores. Universum caelum in societates distinctum est secundum omnes differentias amorum, similiter infernum, et similiter mundus spirituum sed caelum est distinctum in societates secundum differentias amorum caelestium, infernum autem in societates secundum differentias amorum infernalium, mundus vero spirituum secundum differentias amorum tam caelestium quam infernalium. Sunt duo amores, qui sunt capita omnium reliquorum, seu ad quos se omnes reliqui amores referunt: amor qui caput, seu ad quem omnes amores caelestes se referunt, est amor in Dominum, et amor qui caput, seu ad quem se referunt omnes amores infernales, est amor dominandi ex amore sui. Illi binī amores sunt e diametro sibi oppositi.

142. Quoniam binī illi amores, amor in Dominum, et amor dominandi ex amore sui, sunt sibi prorsus oppositi, et quia omnes qui in amore in Dominum sunt se vertunt ad Dominum ut Solem, ut in antecedente articulo ostensum est, constare potest, quod omnes qui in amore dominandi ex amore sui sunt, se vertant retro a Domino. Quod ita ex opposito se vertant, est quia illi qui in amore in Dominum sunt, non plus amant quam duci a semet, et volunt ut ipsi soli dominantur. Dicitur amor dominandi ex amore sui, quia datur amor dominandi ex amore faciendi usus, qui amor, quia unum facit cum amore erga proximum, est amor spiritualis, verum hic amor non vocari potest amor dominandi, sed amor faciendi usus.

143. Quod unusquisque spiritus, qualiscunque sit, ad amorem regnantem suum se vertat, est quia amor est vita cujusvis, (ut in Prima parte, n. 1-3, ostensum est,) et vita vertit receptacula sua, quae vocantur membra, organa et viscera, ita totum hominem, ad illam societatem quae in simili amore secum est, ita ubi suus amor est.

144. Quoniam amor dominandi ex amore sui est prorsus oppositus amorī in Dominum, ideo spiritus qui in amore illo dominandi sunt, faciem retro vertunt a Domino, et inde oculis spectant ad occidentem istius mundi, et quia sic in contrario versu quoad corpus sunt, a tergo illis est oriens, ad dextrum illis est septentrio, et ad sinistrum illis est meridies. a tergo illis est oriens, quia odio habent Dominum, ad dextrum illis est septentrio, quia fallacias et inde falsitates amant, et ad sinistrum illis est meridies, quia lucem sapientiae spernunt. Possunt se circum et cir-

loves, something shall be said about loves. The whole heaven is divided into societies according to all the differences of loves, in like manner hell, and in like manner the world of spirits. But heaven is divided into societies according to the differences of heavenly loves, hell, into societies, according to the differences of infernal loves, and the world of spirits, according to the differences of loves both heavenly and infernal. There are two loves which are the head of all the rest, that is, to which all other loves stand related, the love which is the head of all heavenly loves, or to which they all relate, is love to the Lord, and the love which is the head of all infernal loves, or to which they all relate, is the love of rule springing from the love of self. These two loves are diametrically opposed to each other.

142. Since these two loves, love to the Lord and love of rule springing from love of self, are wholly opposed to each other, and since all who are in love to the Lord turn to the Lord as a sun (as was shown in the preceding article), it can be seen that all who are in the love of rule springing from love of self, turn their backs to the Lord. They thus face in opposite directions, because those who are in love to the Lord love nothing more than to be led by the Lord, and will that the Lord alone shall rule, while those who are in the love of rule springing from love of self, love nothing more than to be led by themselves, and will that themselves alone may rule. This is called a love of rule springing from love of self, because there is a love of rule springing from a love of performing uses, which is a spiritual love, because it makes one with love towards the neighbor. Still this cannot be called a love of rule, but a love of performing uses.

143. Every spirit, of whatever quality, turns to his own ruling love, because love is the life of every one (as was shown in Part I, n 1-3), and life turns its receptacles, called members, organs, and viscera, thus the whole man, to that society which is in a love similar to itself, thus where its own love is.

144. Since the love of rule springing from love of self is wholly opposed to love to the Lord, the spirits who are in that love of rule turn the face backwards from the Lord, and therefore look with eyes to the west in the spiritual world, and being thus bodily in a reversed position, they have the east behind them, the north at their right, and the south at their left. They have the east behind them because they hate the Lord, they have the north at their right, because they love fallacies and falsities therefrom, and they have the south at their left, because

cum vertere, sed omnia quae circum se vident, apparent amorī suo similia. Sunt omnes illi naturales sensuales; et quidam tales ut opinentur se solos vivere, et spectent alios tanquam imagines. credunt se sapere super omnes, tametsi insaniunt.

145. In mundo spirituali apparent viae, stratae sicut viae in mundo naturali, quaedam ducunt ad caelum, et quaedam ad infernum, sed viae, quae ducunt ad infernum non apparent illis qui ad caelum eunt, nec viae quae ducunt ad caelum apparent illis qui ad infernum eunt. Sunt innumerae tales viae, sunt enim quae tendunt ad unamquemvis societatem caeli, et ad unamquamvis societatem inferni, unusquisque spiritus intrat viam quae ducit ad societatem sui amoris, nec videt vias alio tendentes. inde est, quod unusquisque spiritus, sicut ad amorem suum regnantem se vertit, etiam progrediatur.

QUOD DIVINUS AMOR ET DIVINA SAPIENTIA, QUAE
PROCEDUNT A DOMINO UT SOLE, ET FACIUNT
CALOREM ET LUCEM IN CAELO, SIT DIVINUM PRO-
CEDENS, QUOD EST SPIRITUS SANCTUS

146. In *Doctrina Novae Hierosolymae de Domino* ostensum est, quod Deus unus sit Persona et Essentia, in quo trinitas, et quod ille Deus sit Dominus, tum quod Trinitas Ipsius nominetur Pater, Filius et Spiritus Sanctus, ac quod Divinum a Quo nominetur Pater, Divinum Humanum Filius, ac Divinum Procedens Spiritus Sanctus. Dicitur Divinum procedens, et usque nemo scit unde est quod dicatur procedens, quod non sciatur, est quia hactenus ignotum fuit quod Dominus coram angelis appareat ut Sol, et quod ex illo Sole procedat calor, qui in sua essentia est Divinus Amor, tum lux quae in sua essentia est Divina Sapientia, quamdiu haec ignota fuerunt, non potuit aliter scribi, quam quod Divinum procedens esset Divinum per se, quare etiam in *Doctrina Trinitatis Athanasiana* dicitur, quod alia Persona sit Patris, alia Filii, et alia Spiritus Sancti. Nunc autem quando scitur quod Dominus ut Sol appareat, haberi potest justa idea de Divino Procedente, quod vocatur Spiritus Sanctus, quod sit unum cum Domino, sed quod procedat ab Ipso, sicut calor et

they despise the light of wisdom They may turn in every direction, and yet all things which they see about them appear similar to their love All such are sensual-natural, and some are of such a nature as to imagine that they alone live, looking upon others as images They believe themselves to be wise above all others, though, in truth, they are insane

145. In the spiritual world ways are seen, laid out like ways in the natural world, some leading to heaven, and some to hell, but the ways leading to hell are not visible to those going to heaven, nor are the ways leading to heaven visible to those going to hell There are countless ways of this kind, for there are ways which lead to every society of heaven and to every society of hell Each spirit enters the way which leads to the society of his own love, nor does he see the ways leading in other directions Thus it is that each spirit, as he turns himself to his ruling love, goes forward in it

DIVINE LOVE AND DIVINE WISDOM PROCEEDING FROM THE LORD AS A SUN AND PRODUCING HEAT AND LIGHT IN HEAVEN, ARE THE PROCEEDING DIVINE, WHICH IS THE HOLY SPIRIT

146. In *The Doctrine of the New Jerusalem concerning the Lord* it has been shown, that God is one in person and essence, in whom there is a trinity, and that that God is the Lord, also, that the trinity in Him is called Father, Son, and Holy Spirit, and that the Divine from which, [Creative Divine] is called the Father, the Human Divine, the Son, and the Proceeding Divine, the Holy Spirit The Divine is called "Proceeding," but the reason for its being so called is not known It is not known, because until now it has been unknown that the Lord appears before the angels as a sun, from which sun proceeds heat which in its essence is Divine Love, together with light which in its essence is Divine Wisdom So long as these things were unknown, it could not be known that the Proceeding Divine is not a Divine by itself, consequently the Athanasian doctrine of the trinity declares that there is one person of the Father, another of the Son, and another of the Holy Spirit Now, however, when it is known that the Lord appears as a sun, a correct idea may be had of the Proceeding Divine, which is called the Holy Spirit, that it is one with the Lord, but proceeds from Him, as heat and light from a sun For the

lux a sole: quae etiam causa est, quod quantum angeli in amore et sapientia sunt, tantum sint in Divino calore et Divina luce. Absque cognitione quod Dominus in mundo spirituali appareat ut Sol, et quod Divinum Ipsius ita procedat, nusquam aliquis scire potest, quid intelligitur per procedere, ut num solum sit communicare illa quae Patris et Filii sunt, aut solum illustrare et docere. sed usque sic ex ratione illustrata non est agnoscere id pro Divino per se, et vocare Deum, ac distinguere, quando etiam notum fuit quod Deus unus sit, et Ille omnipraesens.

147. Supra ostensum est quod Deus non sit in spatio, et quod per id sit omnipraesens, tum quod Divinum sit idem ubivis, sed quod apparens varium. Iesus sit in angelis et hominibus ex varia receptione. Nunc quia Divinum procedens a Domino ut Sole est in luce et calore, ac lux et calor influunt primum in universalia recipientia, quae in mundo vocantur atmosphaerae, et haec sunt recipientia nubium; constare potest, quod quemadmodum interiora, quae sunt intellectus apud hominem aut angelum, talibus nubibus circumvelata sunt, ita sit receptaculum Divini procedentis. Per nubes intelliguntur nubes spirituales quae sunt cogitationes, quae si ex veris sunt, concordant cum Divina Sapientia, si autem ex falsis, discordant; quare etiam cogitationes ex veris in mundo spirituali, quando ad visum sistuntur, apparent sicut nubes candidae, et cogitationes ex falsis sicut nubes atrae. Ex his constare potest, quod Divinum procedens sit quidem in omni homine, sed quod ab illo varie obveletur.

148. Quoniam ipsum Divinum per calorem et lucem spirituales in angelo et in homine est praesens, ideo dicitur de illis qui in veris Divinae Sapientiae et in bonis Divini Amoris sunt, dum afficiuntur illis, et ex affectione cogitant ex illis de illis, quod *incalvescant Deo*, quod fit etiam quandoque ad perceptionem et sensationem, ut dum praedicator ex zelo loquitur. De iisdem etiam dicitur, quod *illustratur a Deo*, quia Dominus per Divinum suum procedens non modo accendit voluntatem calore spirituali, sed etiam illustrat intellectum luce spirituali.

149. Quod Spiritus Sanctus sit idem cum Domino, et quod sit ipsa Veritas, ex qua homini est illustratio, patet ex his locis in Verbo:

same reason angels are in Divine heat and Divine light just so far as they are in love and wisdom. Without knowing that the Lord appears as a sun in the spiritual world, and that His Divine thus proceeds, it can in no way be known what is meant by "proceeding," whether, for instance, it is simply communicating those things which are the Father's and the Son's, or simply enlightening and teaching. Yet since it has been known that God is one, and is omnipresent, it is not in accord with enlightened reason to recognize the Proceeding Divine as a Divine by itself, and to call it God, and thus divide God.

147. It has been shown above that God is not in space, and that He is therefore omnipresent, also that the Divine is the same everywhere, but that its apparent variety is in angels and men from difference of reception. Now since the Proceeding Divine, from the Lord as a sun, is in light and heat, and light and heat flow first into universal recipients, which in the world are called atmospheres, and these are the recipients of clouds, it can be seen that as the interiors pertaining to the understanding of man or angel, are veiled by such clouds, so is he a receptacle of the Proceeding Divine. By clouds are meant spiritual clouds, which are thoughts. These, if from truths, are in accordance, but if from falsities, are at variance with Divine Wisdom, consequently, in the spiritual world thoughts from truths, when presented to the sight, appear as shining white clouds, but thoughts from falsities as black clouds. From all this it can be seen that the Proceeding Divine is indeed in every man, but is variously veiled by each.

148. As the Divine itself is present in angel and man by spiritual heat and light, those who are in the truths of Divine Wisdom and in the goods of Divine Love, when affected by these, and from affection think from them and about them, are said to glow with love to God, this sometimes becomes so evident as to be perceived and felt, as when a preacher speaks from zeal. These same are also said to be enlightened by God, because the Lord, by his Proceeding Divine, not only kindles the will with spiritual heat, but also enlightens the understanding with spiritual light.

149. From the following passages in the Word it is plain that the Holy Spirit is the same as the Lord, and is truth itself, from which man has enlightenment.

Jesus said, "When the spirit of truth is come, he will guide you into all truth, he shall not speak of himself, but whatsoever he shall have heard, that shall he speak" (*John xvi 13*)

Jesus dixit, "Quando venerit Spiritus Veritatis, ducet vos in omnem veritatem, non loquetur a se ipso, sed quaecunque audierit, loquetur" (Joh 14 13)

"Ille Me glorificabit, quia ex Meo accipiet, et annuntiabit vobis" (Joh 14 14, 15)

Quod apud discipulos et in illis erit (Joh 14 17, 18 26)

Jesus dixit, "Quae Ego loquor vobis, spiritus et vita sunt" (Joh 14 63),

ex his patet, quod ipsa Veritas, quae a Domino procedit, dicatur Spiritus Sanctus, quae quia in luce est, illustrat

150. Illustratio, quae attribuitur Spiritui Sancto, est quidem in homine a Domino, sed usque fit medius spiritibus et angelis, at qualis illa mediatio est, non potest adhuc describi, solum quod angeli et spiritus nequicquam possint illustrare hominem a se, quia illi illustrantur similiter ac homo a Domino, et quia illi similiter illustrantur, sequitur quod omnis illustratio sit a solo Domino quod sit medius angelis aut spiritibus, est quia homo qui in illustratione est, ponitur tunc in medio talium angelorum et spirituum, qui illustrationem a solo Domino plus quam alii recipiunt

QUOD DOMINUS UNIVERSUM ET OMNIA EJUS MEDIO SOLE,
QUI EST PRIMUM PROCEDENS DIVINI AMORIS ET
DIVINAE SAPIENTIAE, CREAVÉRIT

151. Per Dominum intelligitur Deus ab aeterno seu Jehovah, qui Pater et Creator vocatur, quia unus est cum Illo, ut in *Doctrina Novae Hierosolymae de Domino* ostensum est quare in sequentibus, ubi etiam de Creatione agitur, Dominus nominatur

152. Quod omnia in universo a Divino Amore et a Divina Sapientia creata sint, in Parte Prima plene ostensum est (in specie, n 52, 53); hic nunc quod medio Sole, qui est primum procedens Divini Amoris et Divinae Sapientiae Nemo qui potest videre effectus ex causis, et dein a causis effectus in suo ordine et in serie, potest negare quin sol sit primum creationis, subsistunt enim ab illo omnia illa quae in ejus mundo sunt, et quia subsistunt ab illo, etiam exstiterunt ab illo; unum concludit et testatur alterum, sunt enim omnia sub ejus intuitu, quia posuit ut sint, ac tenere sub illo est continue ponere,

"He shall glorify Me, for he shall receive of Mine, and shall show it unto you" (*John* xvi 14, 15)

a That He will be with the disciples and in them (*John* [xiv 17,] xv 26)
 Jesus said, "The words that I speak unto you, they are spirit and they are life" (*John* vi 63)

From these passages it is evident that the Truth itself which proceeds from the Lord, is called the Holy Spirit, and because it is in light, it enlightens

150. Enlightenment, which is attributed to the Holy Spirit, is indeed in man from the Lord, yet it is effected by spirits and angels as mediums. But the nature of that mediation cannot yet be described, only it may be said that angels and spirits can in no way enlighten man from themselves, because they, like man, are enlightened by the Lord, and as they are enlightened in like manner, it follows that all enlightenment is from the Lord alone. It is effected by angels or spirits as mediums, because the man when he is enlightened is placed in the midst of angels and spirits who, more than others, receive enlightenment from the Lord alone.

THE LORD CREATED THE UNIVERSE AND ALL THINGS THERE- OF BY MEANS OF THE SUN WHICH IS THE FIRST PRO- CEEDING OF DIVINE LOVE AND DIVINE WISDOM

151. By "the Lord" is meant God from eternity, that is, Jehovah, who is called Father and Creator, because He is one with Him, as has been shown in *The Doctrine of the New Jerusalem concerning the Lord*; consequently in the following pages, where also creation is treated of, He is called the Lord

152. That all things in the universe were created by Divine Love and Divine Wisdom was fully shown in Part I, (particularly in n 52, 53), here now it is to be shown that this was done by means of the sun, which is the first proceeding of Divine Love and Divine Wisdom. No one who is capable of seeing effects by causes, and afterwards from causes effects in their order and sequence, can deny that the sun is the first of creation, for all the things that are in its world have perpetual existence from it, and because they have perpetual existence from it, their existence was derived from it. The one involves and is proof of the other, for all things are under the sun's view, since it determined that they should be, and to hold under its view is to determine perpetually, therefore it is said that subsistence is perpetual existence. If, more-

quare etiam ^[1]dicitur, quod subsistentia sit perpetua existentia Si etiam aliquid subtraheretur prius a solis influxu per atmosphaeras, hoc illico dissolveretur, atmosphaerae enim, quae sunt puriores et puriores, et a sole actuaatae in potentia, omnia in nexu continent Nunc quia subsistentia universi et omnium ejus est a sole, patet quod sol ^[2]sit primum creationis a quo Dicitur, a sole, sed intelligitur a Domino per solem, nam sol etiam a Domino est creatus

153. Sunt bini soles, per quos omnia a Domino creata sunt, Sol mundi spiritulalis et sol mundi naturalis Per Solem mundi spiritualis a Domino sunt omnia creata, non autem per solem mundi naturalis, nam hic sol est longe infra illum Solem; est in media distantia, supra illum est mundus spiritualis, et infra illum est mundus naturalis, et sol mundi naturalis creatus est, ut succenturiatam opem ferat, de qua ope in sequentibus dicitur

154. Quod universum et omnia ejus medio Sole mundi spiritualis a Domino creata sint, est quia ille Sol est primum procedens Divini Amoris et Divinae Sapientiae, et ex Divino Amore et ex Divina Sapientia sunt omnia, ut supra (n 52-82) demonstratum est Sunt tria quae in omni creato, tam maximo ^[3]quam minimo sunt, finis, causa et effectus Creatum, in quo illa tria non sunt, non datur. Haec tria in maximo seu in universo in hoc ordine existunt, in Sole, qui est primum procedens Divini Amoris et Divinae Sapientiae, est finis omnium, in mundo spirituali sunt causae omnium, et in mundo naturali sunt effectus omnium: quomodo autem haec tria in primis et in ultimis sunt, in sequentibus dicitur Nunc quia non datur creatum, in quo illa tria non sunt, sequitur quod universum et omnia ejus, a Domino per Solem, ubi est finis omnium, creatus sint

155. Ipsa creatio non potest ad captum trahi, si non a cogitatione removeantur spatium et tempus, at si haec removentur, comprehendí potest Remove, si potes, aut quantum potes, et tene mentem in idea abstracta a spatio et tempore, ac percipies maximum spatii et minimum spatii nihil differre, et tunc non potes habere nisi similem ideam de creatione universi, quam de creatione singu-

over, any thing were to be withdrawn entirely from the sun's influx through the atmospheres, it would instantly be dissipated, for the atmospheres, which are purer and purer, and are rendered active in power by the sun, hold all things in connection. Since, then, the perpetual existence of the universe, and of every thing pertaining to it, is from the sun, it is plain that the sun is the first of creation, from which [is all else]. The sun is spoken of as creating, but this means the Lord, by means of the sun, for the sun also is created by the Lord.

153. There are two suns through which all things have been created by the Lord, the sun of the spiritual world and the sun of the natural world. All things were created by the Lord through the sun of the spiritual world, not through the sun of natural world, since the latter is far below the former, it is in middle distance, above it is the spiritual world, and below it is the natural world. This sun of the natural world was created to render aid, as a kind of substitute, this aid will be spoken of in what follows.

154. The universe and all things thereof were created by the Lord, the sun of the spiritual world serving as a medium, because that sun is the first proceeding of Divine Love and Divine Wisdom, and from Divine Love and Divine Wisdom all things are (as was pointed out above, n 52-82). In every thing created, greatest as well as least, there are these three, end, cause and effect. A created thing in which these three are not, is impossible. In what is greatest, that is, in the universe, these three exist in the following order; in the sun, which is the first proceeding of Divine Love and Divine Wisdom, is the end of all things, in the spiritual world are the causes of all things, in the natural world are the effects of all things. How these three are in things first and last shall be shown in what follows. Since, then, no created thing is possible in which these three are not, it follows that the universe and all things thereof were created by the Lord through the sun, wherein is the end of all things.

155. Creation itself cannot be brought within man's comprehension unless space and time are removed from thought, but if these are removed, it can be comprehended. Removing these if you can, or as much as you can, and keeping the mind in ideas abstracted from space and time, you will perceive that there is no difference between the maximum of space and the minimum of space, and then you cannot but have a similar idea of the creation of the universe as of the creation of the

larium in universo, et quod diversitas in creatis existat ex eo, quod infinita in Deo Homine sint, et inde infinita in Sole qui est primum procedens ab Ipso, et haec infinita existunt sicut in imagine in universo creato. Inde est, quod non possit dari alicubi unum idem cum altero. Inde est varietas omnium, quae sistitur coram oculis una cum spatio in mundo naturali, et in apparentia spatii in mundo spirituali. ac varietas est communium et est singularium. Haec sunt quae in Prima Parte sunt demonstrata. ut, Quod in Deo Homine Infinita distincte unum sint (n 17-22). Quod omnia in universo a Divino Amore et Divina Sapientia creata sint (n 52, 53). Quod omnia in universo creato sint Divini Amoris et Divinae Sapientiae Dei Hominis recipientia (n. 54-60). Quod Divinum non sit in spatio (n 7-10). Quod Divinum impleat omnia spatia absque spatio (n 69-72). Quod Divinum in maximis et minimis sit idem (n 77-82).

156. Creatio universi et omnium ejus non dici potest facta a spatio ad spatium, nec a tempore ad tempus, ita progressive et successive, sed ab Aeterno et ab Infinito; non ab aeterno temporis, quia hoc non datur, sed ab Aeterno non temporis, hoc enim est idem cum Divino, nec ab infinito spatii, quia hoc nec datur, sed ab Infinito non spatii, quod etiam est idem cum Divino. Scio quod haec transcendunt ideas cogitationum quae sunt in naturali luce, sed non transcendunt ideas cogitationum quae sunt in spirituali luce, in his enim nihil spatii et temporis est immo nec plane transcendunt in luce naturali, nam cum dicitur, quod infinitum spatii non detur, hoc quisque ex ratione affirmat, simile est cum aeterno, hoc enim est infinitum temporis. Si dicitur *in aeternum*, hoc comprehenditur a tempore, non autem *ab aeterno*, nisi removeatur tempus.

QUOD SOL MUNDI NATURALIS SIT PURUS IGNIS, ET INDE MORTUUS, ET QUOD NATURA, QUIA EX ILLO SOLE DUCIT ORIGINEM, SIT MORTUA

157. Ipsa creatio ne hilum potest adscribi soli mundi naturalis, sed omnis Soli mundi spiritualis, quoniam sol

particulars therein, you will also perceive that diversity in created things springs from this, that there are infinite things in God-Man, consequently things without limit in the sun which is the first proceeding from Him, these countless things are presented as in an image, in the created universe. From this it is that no one thing can anywhere be precisely like another. From this comes that variety of all things which is presented to sight, in the natural world together with space, but in the spiritual world with appearance of space; and it is a variety both of generals and of particulars. These are the things which have been pointed out in Part I, where it is shown that in God-Man infinite things are one distinctly (n 17-22), that all things in the universe were created by Divine Love and Divine Wisdom, (n 52, 53), that all things in the created universe are recipients of the Divine Love and of the Divine Wisdom of God-Man (n 54-60), that the Divine is not in space (n 7-10), that the Divine apart from space fills all spaces (n 69-72), that the Divine is the same in things greatest and least (n 77-82).

156. The creation of the universe, and of all things thereof, cannot be said to have been wrought from space to space, or from time to time, thus progressively or successively, but from eternity and from infinity, not from eternity of time, because there is no such thing, but from eternity not of time, for this is the same with the Divine, nor from infinity of space, because again there is no such thing, but from infinity not of space, which also is the same with the Divine. These things, I know, transcend the ideas of thoughts that are in natural light, but they do not transcend the ideas of thoughts that are in spiritual light, for in these there is nothing of space and time. Neither do they wholly transcend ideas that are in natural light, for when it is said that infinity of space is not possible, this is confirmed by every one from reason. It is the same with eternity, for this is infinity of time. If you say "to eternity," it is comprehensible from time, but "from eternity" is not comprehensible, unless time is removed.

THE SUN OF THE NATURAL WORLD IS PURE FIRE, CONSEQUENTLY DEAD, NATURE ALSO IS DEAD, BECAUSE IT DERIVES ITS ORIGIN FROM THAT SUN

157. Creation itself cannot be ascribed in the least to the sun of the natural world, but must be wholly ascribed to the sun

mundi naturalis est plane mortuus, at Sol mundi spiritualis est vivus, est enim primum procedens Divini Amoris et Divinae Sapientiae, et quod mortuum est, non agit quicquam a se, sed agitur quare adscribere illi aliquid creationis, foret sicut adscribere instrumento, quod per manus artificis agitur, opus quod artifex facit. Est sol mundi naturalis purus ignis, a quo omne vitae abstractum est, at Sol mundi spiritualis est ignis in quo Vita Divina est Idea angelica de igne solis mundi naturalis, et de igne Solis mundi spiritualis, est haec quod Vita Divina sit intus in igne Solis mundi spiritualis, at extus in igne solis mundi naturalis Ex eo videri potest, quod actualitas solis naturalis non sit a se, sed a vi viva procedente a Sole mundi spiritualis, quare si vis viva hujus Solis retraheretur seu auferretur, sol ille collaberetur Inde est, quod cultus solis sit omnium cultuum Dei infimus, est enim prorsus mortuus sicut ipse sol, quare ille cultus in Verbo vocatur "abominatio"

158. Quoniam sol mundi naturalis est purus ignis, et inde ille mortuus, ideo etiam calor inde procedens est mortuus, similiter lux inde procedens est mortua pariter atmosphaerae, quae vocantur aether et aer, ac in sinu suo recipiunt et deferunt calorem et lucem solis illius, sunt mortuae Quoniam haec sunt mortua, sunt etiam omnia et singula telluris, quae subjacent, et vocantur terrae, mortua Sed usque omnia et singula circumcincta sunt spiritualibus, quae e Sole mundi spiritualis procedunt et profluunt, a quibus nisi circumcincta forent, terrae non potuissent actuari, et producere formas usuum, quae sunt vegetabilia, nec formas vitae, quae sunt animalia, nec subministrare materias, per quas homo existat et subsistat

159. Nunc quia natura inchoat a sole illo, et omne id quod ex illo existit et subsistit, vocatur naturale, sequitur quod natura cum omnibus et singulis ejus sit mortua Quod natura appareat in homine et in animali sicut viva, est ex vita quae comitatur et actuat

160. Quoniam infima naturae quae faciunt terras sunt mortua, et illa non sunt mutabilia et varia secundum status affectionum et cogitationum, ut in mundo spirituali, sed immutabilia et fixa, ideo ibi spatia sunt, et spatiorum distantiae sunt Talia sunt, quia creatio ibi desit, et in

of the spiritual world, because the sun of the natural world is altogether dead, but the sun of the spiritual world is living, for it is the first proceeding of Divine Love and Divine Wisdom, and what is dead does not act at all from itself, but is acted upon, consequently to ascribe to it anything of creation would be like ascribing the work of an artificer to the tool which is moved by his hands. The sun of the natural world is pure fire from which everything of life has been withdrawn, but the sun of the spiritual world is fire in which is Divine Life. The angelic idea of the fire of the sun of the natural world, and of the fire of the sun of the spiritual world, is this, that in the fire of the sun of the spiritual world the Divine Life is within, but in the fire of the sun of the natural world it is without. From this it can be seen that the actuating power of the natural sun is not from itself, but from a living force proceeding from the sun of the spiritual world, consequently if the living force of that sun were withdrawn or taken away, the natural sun would collapse. For this reason the worship of the sun is the lowest of all the forms of God-worship, for it is wholly dead, as the sun itself is, and therefore in the Word it is called "abomination."

158. As the sun of the natural world is pure fire, and therefore dead, the heat proceeding from it is also dead heat, likewise the light proceeding from it is dead, so also are the atmospheres, which are called ether and air, and which receive in their bosom and carry down the heat and light of that sun, and as these are dead so are each and all things of the earth which are beneath the atmospheres, and are called soils, yet these, one and all, are encompassed by what is spiritual, proceeding and flowing forth from the sun of the spiritual world. Unless they had been so encompassed, the soils could not have been stirred into activity, and have produced forms of uses, which are plants, nor forms of life, which are animals, nor could have supplied the materials by which man begins and continues to exist.

159. Now since nature begins from that sun, and all that springs forth and continues to exist from it is called natural, it follows that nature, with each and every thing pertaining thereto, is dead. It appears in man and animal as if alive, because of the life which accompanies and actuates it.

160. Since these lowest things of nature which form soils are dead, and are not changeable and varying according to states of affections and thoughts, as in the spiritual world, but unchangeable and fixed, therefore in nature there are spaces and

sua quiete subsistit Inde patet, quod spatia sint propria naturae, et quia spatia ibi non sunt apparentiae spatio-
rum secundum status vitae, ut in mundo spirituali, possunt illa etiam vocari mortua.

161. Quoniam tempora similiter stata et constantia sunt, etiam illa sunt propria naturae, nam tempus diei est constanter viginti quatuor horarum, et tempus anni est constanter ¹²trecentorum sexaginta quinque dierum ac quartae partis diei Ipsi status lucis et umbrae, ac caloris et frigoris, qui variant illa, constanter etiam redeunt Status qui redeunt quovis die, sunt mane, meridies, vespera et nox, et quovis anno, sunt ver, aestas, autumnus et hiems Status anni etiam constanter variant status dierum Omnes hi status, quia non sunt status vitae, ut in mundo spirituali, sunt quoque mortui, nam in mundo spirituali est continua lux et continuus calor, ac lux correspondet statui sapientiae, et calor statui amoris apud angelos, ex quo horum status sunt vivi

162. Ex his videri potest fatuitas illorum, qui omnia naturae adscribunt Illi qui pro natura se confirmarunt, induxerunt sibi statum, ut non amplius velint elevare mentem supra naturam, quare mens eorum clauditur superius et aperitur inferius, et sic fit homo naturalis sensualis, qui est spiritualiter mortuus, et quia tunc non cogitat nisi quam ex talibus quae hauserat ex sensibus corporis, seu per illos e mundo, etiam corde negat Deum Tunc quia rupta est conjunctio cum caelo, fit conjunctio cum inferno, remanente solum facultate cogitandi et volendi, facultate cogitandi ex rationalitate, ac facultate volendi ex libero, quae duae facultates sunt cuivis homini a Domino, nec auferuntur Illae duae facultates sunt aequae diaboli ac sunt angelis, sed diaboli applicant illas ad insanendum et ad malefaciendum, at angeli ad sapiendum et ad benefaciendum

QUOD ABSQUE BINO SOLE, UNO VIVO ET ALTERO MORTUO, NON DETUR CREATIO

163. Universum in genere distinctum est in duos mundos, spiritualement et naturalem In mundo spirituali sunt angeli et spiritus, in mundo naturali sunt homines

spacial distances There are such things, because creation has there terminated, and abides at rest From this it is evident that spaces are a property of nature, and because in nature spaces are not appearances of spaces according to states of life, as they are in the spiritual world, these also may be called dead

161. Since times in like manner are settled and constant, they also are a property of nature, for the length of a day is constantly twenty-four hours, and the length of a year is constantly three hundred and sixty-five days and a quarter The very states of light and shade, and of heat and cold, which cause these periods to vary, are also regular in their return The states which recur daily are morning, noon, evening, and night, those recurring yearly are spring, summer, autumn, and winter Moreover, the annual states modify regularly the daily states All these states are likewise dead because they are not states of life, as in the spiritual world, for in the spiritual world there is continuous light and there is continuous heat, the light corresponding to the state of wisdom, and the heat to the state of love with the angels, consequently the states of these are living

162. From all this the foolishness of those who ascribe all things to nature can be seen Those who have confirmed themselves in favor of nature have brought themselves to such a state that they are no longer willing to raise the mind above nature, consequently their minds are shut above and opened below Man thus becomes natural-sensual, that is, spiritually dead, and because he then thinks only from such things as he has imbibed from his bodily senses, that is, through the senses from the world, he at heart even denies God Then because conjunction with heaven is broken, conjunction with hell takes place, the capacity to think and will alone remaining, the capacity to think, from rationality, and the capacity to will, from freedom, these two capacities every man has from the Lord, nor are they ever taken away These two capacities devils have, the same as angels, but devils devote them to insane thinking and evil doing, but angels to becoming wise and doing good

WITHOUT A DOUBLE SUN, ONE LIVING AND THE OTHER DEAD,
NO CREATION IS POSSIBLE

163. The universe in general is divided into two worlds, the spiritual and the natural In the spiritual world are angels

Duo illi mundi prorsus similes quoad externam faciem sunt, ita similes ut non distingui possint, at quoad internam faciem prorsus dissimiles sunt. Ipsi homines qui in mundo spirituali sunt, qui ut dictum est, vocantur angeli et spiritus, sunt spirituales, et quia spirituales sunt, spiritualiter cogitant et spiritualiter loquuntur. at homines qui in naturali mundo sunt, naturales sunt, et ideo naturaliter cogitant et naturaliter loquuntur, ac cogitatio et loquela spiritualis cum cogitatione et loquela naturali nihil commune habet. Ex eo patet, quod duo illi mundi, spiritualis et naturalis, inter se prorsus distincti sint, adeo ut nullo modo simul esse possint.

164. Nunc quia duo illi mundi ita distincti sunt, necessum est ut bini soles sint, unus ex quo omnia spiritualia sunt, et alter ex quo omnia naturalia. et quia omnia spiritualia in sua origine sunt viva, et omnia naturalia ex sua origine mortua, ac soles sunt origines, sequitur quod unus Sol vivus sit, et quod alter sol mortuus sit. tum quod ipse sol mortuus per Solem vivum a Domino creatus sit.

165. Quod sol mortuus creatus sit, est ob causam ut in ultimis omnia fixa, stata et constantia sint, ac ut inde existant quae perennatura et perduratura sunt. ita non aliter fundatur creatio. Orbis terraqueus, in quo, super quo et circum quem, talia sunt, est sicut basis et firmamentum, nam est ultimum opus, in quod omnia desinunt, et super quo quiescunt. Quod etiam sit sicut matrix, ex qua effectus, qui sunt fines creationis, producuntur, in sequentibus dicetur.

166. Quod omnia a Domino per Solem vivum creata sint, et nihil per solem mortuum, constare potest ex eo, quod vivum disponat mortuum ad sui obsequium, et formet illud ad usus, qui sunt fines ejus, non autem vicissim. Cogitare quod omnia a natura sint, et quod ab illa etiam sit vita, non potest nisi quam orbatus ratione, is non scit quid vita. Natura non potest disponere vitam ad quicquam, est enim natura in se prorsus iners. Quod mortuum in vivum, seu vis mortua in vim vivam, seu quod idem, naturale in spirituale, agat, est prorsus contra ordinem, et inde id cogitare est contra sanae rationis lumen. Potest quidem mortuum, seu naturale, multis modis ab externis

and spirits, in the natural world men. In external appearance these two worlds are entirely alike, so alike that they cannot be distinguished, but internally they are entirely unlike. The men themselves in the spiritual world, who (as was said above) are called angels and spirits, are spiritual, and, being spiritual, they think spiritually and speak spiritually. But the men of the natural world are natural, and therefore think naturally and speak naturally, and spiritual thought and speech have nothing in common with natural thought and speech. From this it is plain that these two worlds, the spiritual and the natural, are entirely distinct from each other, so that they can in no respect be together.

164. Now as these two worlds are so distinct, it is necessary that there should be two suns, one from which all spiritual things are, and another from which all natural things are. And as all spiritual things in their origin are living, and all natural things from their origin are dead, and these origins are suns, it follows that the one sun is living and the other dead, also, that the dead sun itself is created by the Lord through the living sun.

165. A dead sun was created to this end, that in outmosts all things may be fixed, settled, and constant, and thus there may be forms of existence which shall be permanent and durable. In this and in no other way is creation founded. The terra-queous globe, in which, upon which, and about which, such things exist, is a kind of base and support, for it is the outmost work [*ultimum opus*], in which all things terminate, and upon which they rest. It is also a kind of matrix, out of which effects, which are ends of creation, are produced, as will be shown in what follows.

166. That every thing was created by the Lord through the living sun, and nothing through the dead sun, can be seen from this, that what is living disposes what is dead in submission to itself, and forms it for uses, which are its ends, but the reverse never occurs. Only a person bereft of reason and who is ignorant of what life is, can think that all things are from nature, that life even comes from nature. Nature cannot dispense life to anything, since nature in itself is wholly inert. For what is dead to act upon what is living, or for dead force to act upon living force, or, what is the same, for the natural to act upon the spiritual, is entirely contrary to order, therefore so to think is contrary to the light of sound reason. What is dead, that is, the natural, may indeed in many ways be perverted or

accidentibus perverti aut mutari, at usque non potest agere in vitam, sed vita in illud secundum inductam mutationem formae agit Hoc idem est cum influxu physico in spirituales animae operationes; qui quod non detur, quia non dabilis, notum est.

QUOD FINIS CREATIONIS EXISTAT IN ULTIMIS, QUI EST,
UT OMNIA REDEANT AD CREATOREM, AC UT SIT
CONJUNCTIO.

167. Primum aliquid dicetur de finibus Sunt tria quae sequuntur in ordine, quae vocantur finis primus, finis medius et finis ultimus, et quoque vocantur finis, causa et effectus Illa tria simul erunt in omni re, ut sit aliquid, nam finis primus absque fine medio, et simul ultimo, non datur, seu quod idem est, finis solus absque causa et effectus non datur, pariter nec datur causa sola absque fine ex quo, et absque effectus in quo, pariter nec datur effectus solus, seu effectus absque causa et ejus fine Quod ita sit, potest comprehendere si cogitatur quod finis absque effectus seu separatus ab effectus non sit aliquid existens, quare non est nisi quam vox Nam finis ut actualiter sit finis, erit terminatus, et terminatus est in effectus, in quo primum vocatur finis quia est finis Apparet sicut agens seu efficiens per se existat, sed hoc est apparentia ex eo quod sit in effectus; sed si separatur ab effectus, momento disparatur. Ex his patet, quod tria illa, finis, causa et effectus erunt in omni re, ut sit aliquid.

168. Porro sciendum est, quod finis sit omne in causa, et quoque omne in effectus inde est, quod finis, causa et effectus, dicantur finis primus, medius et ultimus Sed ut finis sit omne in causa, erit aliquid ex fine in quo erit, ac ut sit omne in effectus, erit aliquid ex fine per causam, in quo erit, finis enim non potest in se solo esse, sed erit in aliquo existente a se, cui quoad omne suum inesse potest et agendo efficere, usque dum subsistit Id in quo subsistit est finis ultimus, qui vocatur effectus

169. In universo creato, tam in ejus maximis quam in ejus minimis, sunt tria illa, nempe finis, causa et effectus.

changed by external accidents, but it cannot act upon life, on the contrary life acts into it, according to the induced change of form. It is the same with physical influx into the spiritual operations of the soul, this, it is known, does not occur, for it is not possible.

THE END OF CREATION HAS EXISTENCE IN OUTMOSTS, WHICH
END IS THAT ALL THINGS MAY RETURN TO THE CRE-
ATOR AND THAT THERE MAY BE CONJUNCTION.

167. In the first place, something shall be said about ends. There are three things which follow in order, called first end, middle end, and last end, they are also called end, cause, and effect. These three must be together in every thing, that it may be anything. For a first end without a middle end, and at the same time a last end, is impossible, or, what is the same, an end alone, without a cause and an effect is impossible. Equally impossible is a cause alone without an end from which and an effect in which it is, or an effect alone, that is, an effect without its cause and end. That this is so may be comprehended if it be observed that an end without an effect, that is, separated from an effect, is a thing destitute of existence, and therefore a mere term. For in order that an end may actually be an end it must be terminated, and it is terminated in its effect, wherein it is first called, because it is first, an end. It appears as if the agent or the efficient exists by itself, but this so appears from its being in the effect, but if it is separated from the effect it instantly vanishes. From all this it is evident that these three, end, cause, and effect, must be in every thing to make it anything.

168. It must be known further, that the end is everything in the cause, and everything in the effect, from this it is that end, cause, and effect, are called first end, middle end, and last end. But that the end may be everything in the cause, there must be something from the end in the cause wherein the end must be, and that the end may be everything in the effect, there must be something from the end through the cause, in the effect, wherein the end must be. The end cannot be in itself alone, but must be in something having existence from it, in which it can dwell as to all that is its own, and by acting, come into effect, until it has permanent existence. That in which it has permanent existence is the last end, which is called effect.

Quod tria illa in universi creati maximis et minimis sint, est quia in Deo Creatore, qui est Dominus ab aeterno, sunt tria illa Sed quia Infinitus est, et infinita in Infinito sunt distincte unum (ut supra, n 17-22, demonstratum est), ideo quoque tria illa in Ipso, et tria in infinitis Ipsius distincte unum sunt Inde est, quod universum, quod creatum est ab Ipsius Esse, et quoad usus spectatum est imago Ipsius, obtinuerit tria illa in omnibus et singulis suis

170. Finis universalis seu omnium creationis est, ut conjunctio aeterna Creatoris sit cum universo creato, et illa non datur nisi subiecta sint, in quibus Divinum Ipsius potest esse sicut in se, ita in quibus potest habitare et manere, quae subiecta, ut sint habitacula et mansiones Ipsius, erunt recipientia Amoris et Sapientiae Ipsius sicut a se, ita qui se sicut a se elevaturi sint ad Creatorem, et se conjuncturi cum Ipso Absque hoc reciproco non datur conjunctio Haec subiecta sunt homines, qui se sicut a se elevare et conjungere possunt Quod homines talia subiecta sint, et quod recipientes Divini sint sicut a se, supra pluries demonstratum est Per illam conjunctionem est Dominus praesens in omni opere ab Ipso creato nam omne creatum est finaliter propter hominem, quare usus omnium quae creata sunt, ascendunt per gradus ab ultimis ad hominem, et per hominem ad Deum Creatorem a quo, ut supra (n 65-68) ostensum est

171. Creatio ad ultimum hunc finem vadit continue per tria illa, quae sunt finis, causa, et effectus, quia in Domino Creatore tria illa sunt, ut mox supra dictum est, et Divinum est in omni spatio absque spatio (n 69-72), et in maximis et minimis idem (n 77-82) ex quo patet, quod universum creatum in communi progressionem ad finem ultimum, sit finis medius respective, ex tellure enim a Domino Creatore elevantur continue formae usuum in suo ordine usque ad hominem, qui quoad corpus etiam inde est homo dein elevatur per receptionem amoris et sapientiae a Domino, ac ut amorem et sapientiam recipiat, media omnia provisae sunt, ac talis est factus ut recipere possit, si modo velit Ex nunc dictis videri potest, tametsi adhuc non nisi quam communiter, quod finis crea-

169. These three, namely, end, cause, and effect, are in the created universe, both in its greatest and least parts. They are in the greatest and least parts of the created universe, because they are in God the Creator, who is the Lord from eternity. But since He is Infinite, and in the Infinite infinite things are one distinctly (as was shown above, n 17-22), therefore also these three in Him, and in His infinities, are one distinctly. From this it is that the universe, which was created from His *Esse*, and which, regarded as to uses, is His image, possesses these three in all its parts, both general and particular.

170. The universal end, that is, the end of all things of creation, is that there may be an eternal conjunction of the Creator with the created universe, and this is not possible unless there are subjects wherein His Divine can be as in Itself, thus in which it can dwell and abide. In order that these subjects may be dwelling-places and mansions of Him, they must be recipients of His love and wisdom as of themselves, such, therefore, as will elevate themselves to the Creator as of themselves, and conjoin themselves with Him. Without this ability to reciprocate no conjunction is possible. These subjects are men, who are able as of themselves to elevate and conjoin themselves. That men are such subjects, and that they are recipients of the Divine as of themselves, has been pointed out above many times. By means of this conjunction, the Lord is present in every work created by Him, for everything has been created for man as its end, consequently the uses of all created things ascend by degrees from outmosts to man, and through man to God the Creator from whom [are all things] (as was shown above, n 65-68).

171. To this last end creation progresses continually, through end, cause, and effect, because these three are in the Lord the Creator (as was said just above), also the Divine apart from space is in all space (n 69-72), and is the same in things greatest and least (n 77-82), from which it is evident that the created universe, in its general progression to its last end, is relatively the middle end. For out of the earth forms of uses are continually raised by the Lord the Creator, in their order up to man, who as to his body is also from it. Thereafter, man is elevated by the reception of love and wisdom from the Lord, and for this reception of love and wisdom, all means are provided, and he has been so made as to be able to receive, if he will. From what has now been said it

tionis existat in ultimis, qui est ut omnia redeant ad Creatorem, ac ut sit conjunctio

172. Quod tria illa, finis, causa et effectus sint in omnibus et singulis, quae creata sunt, constare etiam potest ex eo, quod omnes effectus, qui vocantur fines ultimi, fiant e novo fines primi in continua serie a Primo, qui est Dominus Creator, usque ad ultimum, qui est conjunctio hominis cum Ipso Quod omnes fines ultimi e novo fiant fines primi, patet inde, quod non detur aliquid tale iners et mortuum, ut nihil efficientis sit in illo Etiam ex arena exspirat tale, quod confert opem ad aliquid producendum, ita ad aliquid efficiendum.



can be seen, though as yet only in a general manner, that the end of creation has existence in outmost things, which end is, that all things may return to the Creator, and that there may be conjunction

172. That these three, end, cause, and effect, are in each and everything created, can also be seen from this, that all effects, which are called last ends, become anew first ends in uninterrupted succession from the First, who is the Lord the Creator, even to the last end, which is the conjunction of man with Him. That all last ends become anew first ends is plain from this, that there can be nothing so inert and dead as to have no efficient power in it. Even out of sand there is a kind of exhalation, such as gives power to produce, and therefore to effect something

Part Tertia.

QUOD IN MUNDO SPIRITUALI SINT ATMOSPHERAE,
AQUAE ET TERRAE, QUEMADMODUM IN MUNDO
NATURALI, SED QUOD ILLAE SINT SPIRITUALES,
HAE AUTEM NATURALES

173. Quod mundus spiritualis et mundus naturalis
similes sint, cum sola differentia, quod omnia et singula
mundi spiritualis sint spiritualia, ac omnia et singula mundi
naturalis sint naturalia, in antecedentibus dictum est, et
in opere *De Caelo et Inferno* ostensum Quoniam duo illi
mundi similes sunt, ideo in utrisque sunt atmosphaerae,
aquae et terrae, quae sunt communia, per quae et ex quibus
omnia et singula cum infinita varietate existunt

174. Quod atmosphaeras, quae aetheres et aeres vo-
cantur, attinet, sunt illae in utroque mundo, spirituali et
naturali, similes, cum differentia, quod illae in mundo spi-
rituali sint spirituales, et illae in mundo naturali sint natu-
rales Spirituales sunt, quia a Sole, qui est primum pro-
cedens Divini Amoris et Divinae Sapientiae Domini,
existunt, et ab Ipso recipiunt in se Divinum ignem qui est
amor, et Divinam lucem quae est sapientia, et utrumque
deferunt ad caelos ubi sunt angeli, et faciunt praesentiam
Solis illius in maximis et in minimis ibi Atmosphaerae
spirituales sunt substantiae discretae, seu minimae formae,
oriundae a Sole, et quia singillatim recipiunt Solem, inde
ignis Solis in tot substantias seu formas divisus, et ab illis
quasi involutus, ac per involutiones temperatus, fit calor,
adaequatus tandem amor angelorum in caelo, ac spirituum
sub caelo similiter lux Solis Atmosphaerae naturales
in eo sunt similes atmosphaeris spiritualibus, quod etiam
sunt substantiae discretae et minimae formae, oriundae a
sole mundi naturalis, quae quoque singillatim recipiunt
solem, et ignem ejus in se recondunt, ac illum temperant,

Part Third.

IN THE SPIRITUAL WORLD THERE ARE ATMOSPHERES, WATERS AND EARTHS, JUST AS IN THE NATURAL WORLD, ONLY THE FORMER ARE SPIRITUAL, WHILE THE LATTER ARE NATURAL

173. It has been said in the preceding pages, and shown in the work on *Heaven and Hell*, that the spiritual world is like the natural world, with the difference only that each and every thing of the spiritual world is spiritual, and each and every thing of the natural world is natural. As these two worlds are alike, there are in both, atmospheres, waters, and earths, which are the generals through and from which each and all things have their existence with infinite variety.

174. As regards the atmospheres, which are called ethers and airs, they are alike in both worlds, the spiritual and the natural, except that they are spiritual in the spiritual world, and natural in the natural world. The former are spiritual, because they have their existence from the sun which is the first proceeding of the Divine Love and Divine Wisdom of the Lord, and from Him receive within them the Divine fire which is love, and the Divine light which is wisdom, and carry these down to the heavens where the angels dwell, and cause the presence of that sun there in things greatest and least. The spiritual atmospheres are divided substances, that is, minute forms, originating from the sun. As these each singly receive the sun, its fire, distributed among so many substances, that is, so many forms, and as it were enveloped by them, and tempered by these envelopments, becomes heat, adapted finally to the love of angels in heaven and of spirits under heaven. The same is true of the light of that sun. In this the natural atmospheres are like spiritual atmospheres, that they also are divided substances or minute forms originating from the sun of the natural world, these also singly receive the sun and store up its fire in

ac ut calorem deferunt ad tellurem ubi sunt homines, et similiter lucem

175. Differentia inter atmosphaeras spirituales et inter atmosphaeras naturales est, quod atmosphaerae spirituales sint receptacula Divini ignis et Divinae lucis, ita amoris et sapientiae, intus enim in se illa continent. ast atmosphaerae naturales non sunt receptacula Divini ignis et Divinae lucis, sed sunt receptacula ignis et lucis sui solis, qui in se est mortuus, ut supra ostensum est, quare intus in illis non est aliquid ex Sole mundi spiritualis, sed usque ambiuntur ab atmosphaeris spiritualibus quae ex illo Sole sunt Quod haec differentia sit inter atmosphaeras spirituales et inter atmosphaeras naturales est ex sapientia angelica

176. Quod atmosphaerae sint in mundo spirituali, aequae ac in mundo naturali, constare potest ex eo, quod angeli et spiritus aequae respirent, tum aequae loquantur, et quoque audiant sicut homines in mundo naturali, ac respiratio fit per atmosphaeram ultimam quae aer vocatur, similiter loquela et auditus. tum ex eo, quod angeli et spiritus aequae videant, sicut homines in mundo naturali; ac visus non datur nisi quam per atmosphaeram aere puriorem tum ex eo, quod angeli et spiritus aequae cogitent et afficiantur sicut homines in mundo naturali, ac cogitatio et affectio non dantur nisi medius atmosphaeris adhuc purioribus et tandem ex eo, quod omnia corporis angelorum et spirituum, tam externa quam interna, continentur in nexu, externa ab atmosphaera aerea, ac interna ab atmosphaeris aethereis Quod absque illarum atmosphaerarum circumpressione et actione formae corporis interiores et exteriores diffuerent, patet Quoniam angeli sunt spirituales, ac omnia et singula corporis eorum continentur in nexu, forma et ordine per atmosphaeras, sequitur quod atmosphaerae illae sint spirituales, ac spirituales sunt, quia oriuntur a Sole spirituali, qui est primum procedens Divini Amoris et Divinae Sapientiae Domini

177. Quod in mundo spirituali etiam aquae sint, et quoque terrae sint, sicut in mundo naturali, cum differentia quod aquae et terrae mundi spiritualis sint spirituales, supra dictum est, et in opere *De Caelo et Inferno* ostensum, quae quia spirituales sunt, actuantur et modificantur per calorem et lucem Solis spiritualis medius atmosphaeris

themselves, and temper it, and carry it down as heat to earth, where men dwell The same is true of natural light

175. The difference between spiritual and natural atmospheres is that spiritual atmospheres are receptacles of Divine fire and Divine light, thus of love and wisdom, for they enclose these interiorly within them, while natural atmospheres are receptacles, not of Divine fire and Divine light, but of the fire and light of their own sun, which in itself is dead, as was shown above, consequently there is nothing interiorly in them from the sun of the spiritual world, although they are environed by spiritual atmospheres from that sun This difference between spiritual and natural atmospheres has been learned from the wisdom of angels

176. That there are atmospheres in the spiritual, just as in the natural world, can be seen from this, that angels and spirits breathe, and also speak and hear just as men do in the natural world, and respiration, speech, and hearing are all effected by means of a lowest atmosphere, which is called air, it can be seen also from this, that angels and spirits, like men in the natural world, have sight, and sight is possible only by means of an atmosphere purer than air, also from this, that angels and spirits like men think and are moved by affection, and thought and affection are not possible except by means of still purer atmospheres; and finally from this, that all parts of the bodies of angels and spirits, external as well as internal, are held together in connection by atmospheres, the external by air and the internal by ethers Without the surrounding pressure and action of these atmospheres the interior and exterior forms of the body would evidently dissolve away Since angels are spiritual, and each and all things of their bodies are held together in connection, form, and order by means of atmospheres, it follows that these atmospheres are spiritual, they are spiritual, because they arise from the spiritual sun which is the first proceeding of the Lord's Divine Love and Wisdom

177. That there are also waters and lands in the spiritual as well as in the natural world, with the difference that these waters and lands are spiritual, has been said above and has been shown in the work on *Heaven and Hell*, and because these are spiritual, they are moved and modified by the heat and light of the spiritual sun, the atmospheres therefrom serving as mediums, just as waters and lands in the natural world are moved and modified by the heat and light of the sun of their world, its atmospheres serving as mediums

inde, prorsus sicut aquae et terrae in mundo naturali per calorem et lucem solis sui mundi medius atmosphaeris ejus

178. Atmosphaerae, aquae et terrae hic dicuntur, quia illa tria sunt communia, per quae et ex quibus omnia et singula cum infinita varietate existunt Atmosphaerae sunt vires activae, aquae sunt vires mediae, et terrae sunt vires passivae, ex quibus omnes effectus existunt Quod illa tria tales vires sint in sua serie, est unice ex vita, quae a Domino ut Sole procedit, et quae facit ut sint activae

QUOD GRADUS AMORIS ET SAPIENTIAE SINT, ET INDE GRADUS CALORIS ET LUCIS, TUM GRADUS ATMOSPHAERARUM

179. Nisi sciatur quod gradus sint, tum quid sunt, et quales, non comprehendí possunt sequentia, quoniam in omni re creata sunt gradus, ita in omni forma, quare in hac Parte *Sapientiae Angelicae* de gradibus agetur Quod gradus amoris et sapientiae sint, manifeste constare potest ex angelis trium caelorum Angeli tertii caeli ^[3]excellunt amore et sapientia prae angelis secundi caeli, et hi prae angelis ultimi caeli, in tantum, ut non possint simul esse, gradus amoris et sapientiae distinguunt et separant illos Inde est, quod angeli inferiorum caelorum non ascendere possint ad angelos superiorum caelorum, et si illis datur ut ascendant, tunc non vident illos, nec aliquid quod est apud illos Causa quod non videant illos, est quia amor et sapientia illorum est in superiori gradu, qui perceptiōnem transcendit unusquisque enim angelus est suus amor et sua sapientia, ac amor una cum sapientia est in sua forma homo, quia Deus, qui est ipse Amor et ipsa Sapientia, est Homo Datum est mihi aliquoties videre, quod angeli ultimi caeli ascenderint ad angelos tertii caeli, et cum illuc enisi sunt, audivi illos conquestos, quod non videant aliquem, et usque erant in medio illorum Et postea instructi sunt, quod illis inconspicui fuerint, quia amor et sapientia eorum imperceptibiles illis essent, et quod amor et sapientia faciant ut angelus appareat ut homo.

180. Quod gradus amoris et sapientiae dentur, adhuc manifestius patet ex amore et sapientia angelorum re-

178. Atmospheres, waters, and lands are here mentioned, because these three are the generals, through and from which each and all things have their existence in infinite variety. The atmospheres are the active forces, the waters are the mediate forces, and the lands are the passive forces, from which all effects have existence. These three forces are such in their series solely by virtue of the life which proceeds from the Lord as a sun, and which makes them active.

THERE ARE DEGREES OF LOVE AND WISDOM, CONSEQUENTLY
DEGREES OF HEAT AND LIGHT, ALSO DEGREES OF ATMOSPHERES

179. The things which are to follow cannot be comprehended unless it be known that there are degrees, also what they are, and what their nature is, because in every created thing, thus in every form, there are degrees. This Part of *Angelic Wisdom* will therefore treat of degrees. That there are degrees of love and wisdom can be clearly seen from the fact that there are angels of the three heavens. The angels of the third heaven so far excel the angels of the second heaven in love and wisdom, and these, the angels of the lowest heaven, that they cannot be together. The degrees of love and wisdom distinguish and separate them. It is from this that angels of the lower heavens cannot ascend to angels of higher heavens, or if allowed to ascend, they do not see the higher angels or anything that is about them. They do not see them because the love and wisdom of the higher angels is of a higher degree, transcending the perception of the lower angels. For each angel is his own love and his own wisdom, and love together with wisdom in its form is a man, because God, who is Love itself and Wisdom itself, is a Man. It has sometimes been permitted me to see angels of the lowest heaven who have ascended to the angels of the third heaven, and when they had made their way thither, I have heard them complaining that they did not see any one, and all the while they were in the midst of the higher angels. Afterwards they were instructed that those angels were invisible to them because their love and wisdom were imperceptible to them, and that love and wisdom are what make an angel to appear as a man.

180. That there must be degrees of love and wisdom is still more evident when the love and wisdom of angels are

spective ad amorem et sapientiam hominum. Quod sapientia angelorum respective sit ineffabilis, notum est, quod etiam sit hominibus, quando in naturali amore sunt, incomprehensibilis, videbitur in sequentibus Causa quod ineffabilis et incomprehensibilis appareat, est quia in superiori gradu est

181. Quoniam gradus amoris et sapientiae sunt, etiam gradus caloris et lucis sunt Per calorem et lucem intelliguntur calor et lux spirituales, quales sunt angelis in caelis, et quales sunt hominibus quoad interiora quae sunt mentis eorum, nam hominibus similis calor amoris est, et similis lux sapientiae est, quae sunt angelis In caelis ita est qualis et quantus est angelis amor, talis et tantus est illis calor; similiter lux quoad sapientiam causa est, quia amor in calore est, et sapientia in luce apud illos, ut prius ostensum est Simile est in terris apud homines, cum differentia tamen, quod angeli sentiant calorem illum, ac videant lucem illam, non autem homines, ex causa quia homines in calore et luce naturali sunt, et tamdiu non sentiunt calorem spirituales, nisi quam per quoddam amoris jucundum, ac vident lucem spirituales nisi quam per perceptionem veri Nunc quia homo, dum in naturali calore et luce est, nihil scit de calore et luce spirituali apud se, et hoc non sciri potest quam per experientiam e mundo spirituali, ideo de calore et de luce, in quibus sunt angeli ac caeli illorum, hic imprimis dicetur Inde et non aliunde datur in hac re illustratio

182. Sed gradus caloris spiritualis non possunt ab experientia describi, quia amor, cui calor spiritualis correspondet, non ita cadit sub ideas cogitationis, sed gradus lucis spiritualis possunt describi, quia lux cadit, est enim haec cogitationis Ex gradibus lucis usque comprehendi possunt gradus caloris spiritualis, sunt enim in parvi gradu Quod itaque lucem spirituales, in qua sunt angeli, attinet, hanc datum est oculis meis videre Lux apud angelos superiorum caelorum tam candida est, ut non describi possit, ne quidem per candorem nivis, et quoque tam rutilans, ut nec describi possit, ne quidem per jubar solis mundi Verbo, lux illa millenis vicibus excedit lucem meridianam in terris At lux apud angelos inferiorum caelorum aliquantum potest per comparationes describi, sed usque excedit

compared with the love and wisdom of men. It is known that the wisdom of angels, when thus compared, is ineffable, also it will be seen in what follows that to men who are in natural love, this wisdom is incomprehensible. It appears ineffable and incomprehensible because it is of a higher degree.

181. As there are degrees of love and wisdom, so there are degrees of heat and light. By heat and light are meant spiritual heat and light, such as angels in the heavens have, and such as men have as to the interiors of their minds; for men have the same heat of love and light of wisdom that the angels do. In the heavens, such and so much love as the angels have, such and so much is their heat, and the same is true of their light as compared with their wisdom, the reason is, that with them love is in heat, and wisdom in light (as was shown above). It is the same with men on earth, with the difference, however, that angels feel that heat and see that light, but men do not, because they are in natural heat and light, and while they are in the natural heat and light spiritual heat is not felt except through a certain enjoyment of love, and spiritual light is not seen except through perception of truth. Now since man, so long as he is in natural heat and light, knows nothing of the spiritual heat and light within him, and since knowledge of these can be obtained only through experience from the spiritual world, the heat and light in which the angels and their heavens are, shall here be especially spoken of. From this and from no other source can enlightenment on this subject be had.

182. But degrees of spiritual heat cannot be described from experience, because love, to which spiritual heat corresponds, does not come thus under ideas of thought, but degrees of spiritual light can be described, because light pertains to thought, and therefore falls into ideas of thought. Yet degrees of spiritual heat can be comprehended by their relation to the degrees of light, for the two are in like degree. With respect then to the spiritual light in which angels are, it has been granted me to see it with my eyes. With angels of the higher heavens, the light is so glistening white as to be indescribable, even by comparison with the shining whiteness of snow, and so glowing as to be indescribable even by comparison with the beams of this world's sun. In a word, that light exceeds a thousand times the noonday light upon earth. But with angels of the lower heavens, the light can be described in a measure by comparisons, although it still exceeds the most intense light of our world.

summam lucem nostri mundi Quod lux angelorum superiorum caelorum non describi possit, est causa, quia lux illorum unum facit cum sapientia illorum, et quia sapientia illorum est respectively ad sapientiam hominum ineffabilis, ita quoque est lux. Ex his paucis constare potest, quod gradus lucis dentur, et quia sapientia et amor in simili gradu sunt, consequitur quod similes gradus caloris dentur.

183. Quoniam atmosphaerae sunt receptacula et continentia caloris et lucis, sequitur quod totidem gradus atmosphaerarum sint, quot sunt gradus caloris et lucis, et quoque quod totidem, quot sunt gradus amoris et sapientiae Quod plures atmosphaerae sint, et illae inter se per gradus distinctae, patuit mihi a pluri experientia in mundo spirituali, ex hac imprimis, quod angeli inferiorum caelorum in regione angelorum superiorum non possint respirare, et quod appareant sibi trahere animam sicut solent viventia quae ab aere in aetherem elewantur, aut sicut viventia quae ab aquis in aerem; etiam spiritus infra caelos apparent sicut in nimbo Quod plures atmosphaerae sint, et illae per gradus inter se distinctae, videatur supra (n 176)

QUOD GRADUS DUPLICIS GENERIS SINT, GRADUS ALTITUDINIS ET GRADUS LATITUDINIS

184. Scientia graduum est sicut clavis ad aperiendum causas rerum, et ad intrandum in illas Absque illa scientia vix aliquid causae potest sciri, objecta enim et subiecta utriusque mundi absque illa apparent ita univoca, sicut nihil illis inesset praeter tale quod oculo conspicitur; cum tamen id respectively ad illa quae interiorius latent, est sicut unum ad millia, immo ad myriades Interiora quae non patent, neutiquam retigi possunt, nisi sciantur gradus vadunt enim exteriora ad interiora, et per haec ad intima, per gradus, non per gradus continuos, sed per gradus discretos Gradus continui vocantur decrementa aut decrescentiae a crassiori ad tenuius, seu a densiori ad rarius; vel potius sicut incrementa et increscentiae a tenuiori ad crassius, seu a rariori ad densius, prorsus sicut est lucis ad

The light of angels of the higher heavens is indescribable, because their light makes one with their wisdom, and because their wisdom, compared to the wisdom of men, is ineffable, thus also is their light. From these few things it can be seen that there must be degrees of light, and because wisdom and love are of like degree, it follows that there must be like degrees of heat.

183. Since atmospheres are the receptacles and containants of heat and light, it follows that there are as many degrees of atmospheres as there are degrees of heat and light, also that there are as many as there are degrees of love and wisdom. That there are several atmospheres, and that these are distinct from each other by means of degrees, has been manifested to me by much experience in the spiritual world, especially from this, that angels of the lower heavens are not able to breathe in the region of higher angels, and appear to themselves to gasp for breath, as living creatures do when they are raised out of air into ether, or out of water into air. Moreover, spirits below the heavens appear in a kind of cloud. That there are several atmospheres, and that they are distinct from each other by means of degrees, may be seen above (n 176).

DEGREES ARE OF A TWOFOLD KIND, DEGREES OF HEIGHT AND DEGREES OF BREADTH

184. A knowledge of degrees is like a key to lay open the causes of things, and to give entrance into them. Without this knowledge, scarcely anything of cause can be known, for without it, the objects and subjects of both worlds seem perfectly simple, as though there were nothing in them beyond that which meets the eye, when yet compared to the things which lie hidden within, what is thus seen is as one to thousands, yea, to tens of thousands. The interiors which are not open to view can in no way be discovered except through a knowledge of degrees. For things exterior advance to things interior, and through these to things inmost by means of degrees, not by continuous but discrete degrees. "Continuous degrees" is a term applied to the gradual lessenings or decreasings from grosser to finer, or from denser to rarer, or better, perhaps, to growths and increasings from finer to grosser, or from rarer to denser, precisely like the gradations of light to shade, or of

umbram, aut caloris ad frigus. At gradus discreti sunt prorsus alii, sunt sicut priora, posteriora, et postrema, ac sicut finis, causa et effectus. Hi gradus discreti dicuntur, quia prius per se est, posterius per se, et postremum per se, sed usque simul sumpti unum faciunt. Sunt atmosphaerae a summo ad imum, seu a sole ad tellurem, quae vocantur aetheres et aeres, discreti in tales gradus, et sunt sicut simplicia, congregata ex illis, ac iterum ex his congregata, quae simul sumpta vocantur compositum. Hi gradus sunt discreti, quia distincte existunt, ac intelliguntur per gradus altitudinis, illi autem gradus sunt continui, quia continue increscunt, ac intelliguntur per gradus latitudinis.

185 Omnia et singula quae in mundo spirituali, et quae in mundo naturali existunt, ex gradibus discretis et simul ex gradibus continuis coexistunt, seu ex gradibus altitudinis et ex gradibus latitudinis. Illa dimensio quae consistit ex gradibus discretis, vocatur altitudo, et illa quae ex gradibus continuis, vocatur latitudo. situs eorum respective ad visum oculi non mutat denominationem. Absque cognitione horum graduum, non sciri aliquid potest de discrimine inter tres caelos, nec de discrimine inter amorem et sapientiam angelorum ibi, nec de discrimine inter calorem et lucem in quibus sunt, nec de discrimine inter atmosphaeras quae ambiunt et continent. Tum absque cognitione horum graduum, nihil sciri potest de discrimine facultatum interiorum quae mentis sunt apud homines, ita nec de statu illorum quoad reformationem et regenerationem, nec de discrimine facultatum exteriorum, quae corporis sunt, tam apud angelos quam apud homines, et prorsus nihil de discrimine inter spirituale et naturale, et inde nihil de correspondentia. immo nihil de ullo discrimine vitae inter homines et bestias, et de discrimine inter bestias perfectiores et imperfectiores, nec de discriminibus inter formas regni vegetabilis, et inter materias regni mineralis. Ex quibus constare potest, quod illi, qui hos gradus ignorant, non ex aliquo iudicio possint videre causas, vident modo effectus, et iudicant causas ex illis, quod fit plerumque ex inductione effectibus continua. cum tamen causae non producant effectus per continuum, sed per discretum, aliud enim est causa, et aliud est effectus;

heat to cold But discrete degrees are entirely different they are like things prior, subsequent and final ; or like end, cause, and effect These degrees are called discrete, because the prior is by itself, the subsequent by itself, and the final by itself, yet taken together they make one The atmospheres, which are called ethers and airs, from highest to lowest, that is, from the sun to the earth, are separated into such degrees ; they are like simples, collections of simples, and again collections of these, which taken together are called a composite Such degrees are discrete, because each has a distinct existence, and these degrees are what are meant by "degrees of height," but the former degrees are continuous, because they increase continuously, and these degrees are what are meant by "degrees of breadth "

185. Each and all things which have existence in the spiritual world and in the natural world, have conjoint existence from discrete degrees and at the same time continuous degrees, that is, from degrees of height and from degrees of breadth That dimension which consists of discrete degrees is called height, and that which consists of continuous degrees is called breadth ; their position relatively to the sight of the eye not altering the designation Without a knowledge of these degrees nothing can be known of how the three heavens differ from each other, nor can anything be known of the differences of love and wisdom of the angels there, nor of the differences of heat and light in which they are, nor of the differences of atmospheres which environ and contain these. Nor without a knowledge of these degrees can anything be known of the differences among the interior powers of the minds of men, thus nothing of their state as regards reformation and regeneration nor anything of the differences among the exterior powers of the bodies both of angels and men, and nothing whatever can be known of the distinction between spiritual and natural, thus nothing of correspondence Nor, indeed, can anything be known of any difference between the life of men and that of beasts, or between the more perfect and the less perfect animals, neither of the differences among the forms of the vegetable kingdom, nor among the matters of the mineral kingdom From which it can be seen that they who are ignorant of these degrees cannot by any judgment see causes, they see only effects, and from these judge of causes, which is done for the most part by an induction which is continuous with effects But causes produce effects not continuously but discretely ; for cause is one thing, and effect is

est discrimen sicut inter prius et posterius, aut sicut inter formans et formatum.

186. Ut adhuc melius comprehendatur quid et quales sunt gradus discreti, et quae differentia illorum est a gradibus continuis, sint caeli angelici pro exemplo. Sunt tres caeli, et illi distincti per gradus altitudinis, quare unum caelum est sub altero, nec communicant inter se aliter quam per influxum, qui fit a Domino per caelos in suo ordine ad infimum, et non vicissim. At unumquodvis caelum per se non per gradus altitudinis, sed per gradus latitudinis distinctum est: illi qui in medio sunt, seu in centro, in sapientiae luce sunt, at qui in peripheriis usque ad terminos sunt in sapientiae umbra: ita decrescit sapientia usque ad ignorantiam sicut lux decrescit in umbram, quod fit per continuum. Simile est apud homines interiora quae mentis eorum sunt, distincta sunt in totidem gradus in quot sunt caeli angelici, ac unus eorum gradus est supra alterum; quare interiora hominum quae mentis eorum sunt, distincta sunt per gradus discretos seu altitudinis. Inde est, quod homo possit in infimo gradu esse, tum in superiori, et quoque in supremo, secundum gradum sapientiae ejus; et quod cum solum in infimo gradu est, superior gradus clausus sit, et quod is aperiatur, sicut recipit sapientiam a Domino. Sunt etiam apud hominem, sicut in caelo, gradus continui seu latitudinis. Quod homo caelis similis sit, est quia ille quoad interiora mentis suae est caelum in minima forma, quantum in amore et in sapientia est a Domino. Quod homo quoad interiora mentis suae sit caelum in minima forma, videatur in opere *De Caelo et Inferno* (n. 51-58).

187. Ex his paucis constare potest, quod qui non scit aliquid de gradibus discretis seu altitudinis, nec scire aliquid possit de statu hominis quoad ejus reformationem et regenerationem, quae fiunt per receptionem amoris et sapientiae a Domino, et tunc per aperitionem graduum interiorum mentis ejus in suo ordine; nec scire potest aliquid de influxu per caelos a Domino, nec aliquid de ordine in quem creatus est, si enim aliquis de illis non ex gradibus discretis seu altitudinis, sed ex gradibus continuis seu latitudinis, cogitat, tunc non potest quicquam de illis videre quam ab effectibus, et nihil ex causis; et ex

another The difference between the two is like the difference between antecedent and consequent, or between that which forms and that which is formed

186. That it may be still better comprehended what discrete degrees are, what their nature is, and how they differ from continuous degrees, the angelic heavens may serve as an example There are three heavens, and these are separated by degrees of height, therefore the heavens are one below another, nor do they communicate with each other except by influx, which proceeds from the Lord through the heavens in their order to the lowest, and not contrariwise Each heaven by itself, however, is divided not by degrees of height but by degrees of breadth Those who are in the midst, that is, the centre, are in the light of wisdom, but those who are around about, even to the boundaries, are in the shade of wisdom Thus wisdom grows less and less even to ignorance, as light decreases to shade, which takes place continuously It is the same with men The interiors belonging to their minds are separated into as many degrees as the angelic heavens, and these degrees are one above another, therefore the interiors of men which belong to their minds are separated by discrete degrees, that is, degrees of height Consequently one may be in the lowest degree, then in a higher, and even in the highest degree, according to the degree of his wisdom; moreover, when he is in the lowest degree only, the higher degree is shut, but it is opened as he receives wisdom from the Lord There are also in a man, as in heaven, continuous degrees, that is, degrees of breadth A man is like the heavens because as regards the interiors of his mind, he is a heaven in least form, in the measure in which he is in love and wisdom from the Lord That man as regards the interiors of his mind is a heaven in least form may be seen in the work on *Heaven and Hell* (n 51-58)

187. From these few considerations it can be seen, that one who knows nothing about discrete degrees, that is, degrees of height, can know nothing about the state of man as regards his reformation and regeneration, which are effected through the reception of love and wisdom from the Lord, and then through the opening of the interior degrees of his mind in their order Nor can he know anything about influx from the Lord through the heavens nor anything about the order into which he has been created For if any one thinks about these, not from discrete degrees or degrees of height but from continuous degrees or degrees of breadth, he is not able to perceive any-

solis effectibus videre, est ex fallaciis unde errores, unus post alterum; qui per inductiones ita multiplicari possunt, ut tandem enormes falsitates dicantur veritates

188. Non scio an hactenus aliquid innotuerit de gradibus discretis seu altitudinis, sed solum de gradibus continuis seu latitudinis; et tamen non aliquid causae in sua veritate potest innotescere absque cognitione graduum utriusque generis Ideo de illis in tota hac Parte agendum est nam finis hujus opusculi est, ut detegantur causae, et ex illis videantur effectus, et sic discutiantur tenebrae, in quibus homo ecclesiae est de Deo, deque Domino et in genere de Divinis quae spiritualia vocantur. Hoc possum memorare, quod angeli in maestitia sint propter tenebras in tellure dicunt, quod vix ullibi videant lucem; et quod homines fallacias arripiant et illas confirmant, et per id multiplicent falsitates super falsitates; et ad confirmandum illas indagent per ratiocinia ex falsis et ex veris falsificatis talia, quae propter tenebras de causis et propter ignorantiam de veritatibus discuti nequeunt Maxime lamentantur super confirmationibus de fide separata a charitate, et super justificatione per illam; tum de ideis de Deo, de angelis et spiritibus, et de ignorantia quid amor et sapientia.

QUOD GRADUS ALTITUDINIS SINT HOMOGENEI, AC UNUS
AB ALTERO IN SERIE, SICUT SUNT FINIS, CAUSA
ET EFFECTUS

189. Quoniam gradus latitudinis seu continui sunt sicut lucis ad umbram caloris ad frigus, duri ad molle, densi ad rarum, crassi ad tenue, et sic porro, et hi gradus ab experientia sensuali et oculari sunt noti, et non ita gradus altitudinis seu discreti, ideo de his in hac Parte imprimis agendum est, nam absque horum graduum cognitione non videri possunt causae Notum quidem est, quod finis, causa et effectus sequantur in ordine sicut prius, posterius et postremum; tum quod finis producat causam et per causam effectum, ut finis existat; et quoque plura alia de illis: attamen illa scire, et non per applicationes ad existentia videre, est modo scire abstracta; quae non

thing about them from causes, but only from effects; and to see from effects only is to see from fallacies, from which come errors, one after another, and these may be so multiplied by inductions that at length enormous falsities are called truths

188. I am not aware that anything has been known hitherto about discrete degrees or degrees of height, only continuous degrees or degrees of breadth have been known, yet nothing of the real truth about cause can become known without a knowledge of degrees of both kinds. These degrees therefore shall be treated of in the whole of this Part, for it is the object of this little work to uncover causes, that effects may be seen from them, and thus the darkness may be dispelled in which the man of the church is in respect to God and the Lord, and in respect to Divine things in general which are called spiritual things. This I may mention, that the angels are in grief for the darkness on the earth, saying that they see light hardly anywhere, and that men eagerly lay hold of fallacies and confirm them, thereby multiplying falsities upon falsities, and to confirm fallacies men search out, by means of reasonings from falsities and from truths falsified, such things as cannot be overturned, owing to the darkness in respect to causes and the ignorance respecting truths. The angels lament especially over confirmations respecting faith separate from charity and justification thereby, they also grieve over men's ideas about God, angels and spirits, and their ignorance of what love and wisdom are.

DEGREES OF HEIGHT ARE HOMOGENEOUS, AND ONE IS FROM THE OTHER IN SUCCESSION LIKE END, CAUSE AND EFFECT

189. As degrees of breadth, that is, continuous degrees, are like gradations from light to shade, from heat to cold, from hard to soft, from dense to rare, from gross to fine, and so forth, and as these degrees are known from sensual and ocular experience, while degrees of height, or discrete degrees, are not, the latter kind shall be treated of especially in this Part, for without a knowledge of these degrees, causes cannot be perceived. It is known indeed that end, cause, and effect follow in order, like prior, subsequent, and final, also that the end begets the cause, and, through the cause, the effect, that the end may have existence, also about these many other things are known, and yet to know these things, and not to see them in their

diutius manent, quam dum in cogitatione sunt analytica ex metaphysica. Inde est, quod tametsi finis, causa et effectus vadunt per gradus discretos, usque tamen de illis gradibus parum si quicquam in mundo scitur. Sola enim cognitio abstractorum, est sicut quoddam aereum, quod avolat sed si abstracta applicantur ad talia quae in mundo sunt, sunt sicut id quod oculis in tellure conspicitur, et in memoria permanet.

190. Omnia quae in mundo existunt, de quibus trina dimensio praedicatur, seu quae vocantur composita, ex gradibus altitudinis seu discretis consistunt. Sed exempla illustrent. Ab experientia oculari notum est, quod unusquisque musculus in corpore humano consistat ex minimis fibris, et quod hae fasciculatim compositae sistant fibras majores, quae motrices vocantur, et quod ex harum manipulis existat compositum, quod vocatur musculus. Simile est cum nervis in illis ex fibris minimis compaginantur majores, quae sicut filamenta apparent, ex his congregatis compaginatur nervus. Simile est in reliquis compaginationibus, confasciationibus et congregationibus, ex quibus sunt organa et viscera, sunt enim haec compositiones ex fibris et vasis per similes gradus varie conformatis. Simile etiam est in omnibus et singulis regni vegetabilis, et in omnibus et singulis regni mineralis in lignis sunt compaginationes filamentorum in triplici ordine, in metallis et lapidibus sunt conglobationes partium etiam in triplici ordine. Ex his patet, quales sunt gradus discreti, quod nempe unum ab altero, et per alterum tertium, quod vocatur compositum, et quod unusquisque gradus ab altero discretus sit.

191. Ex his concludi potest ad illa, quae coram oculis non apparent, quia similis res cum his est, ut cum substantiis organicis, quae sunt receptacula et habitacula cogitationum et affectionum in cerebris, cum atmosphaeris, cum calore et luce, et cum amore et sapientia. Atmosphaerae enim sunt receptacula caloris et lucis, ac calor et lux sunt receptacula amoris et sapientiae, quare cum atmosphaerarum gradus sunt, etiam similes gradus sunt caloris et lucis, et similes amoris et sapientiae non enim alia ratio horum est quam illarum.

192. Quod gradus illi sunt homogenei, hoc est, ejus-

applications to existing things is simply to know abstractions, which remain in the memory only so long as the mind is in analytical ideas from metaphysical thought. Although therefore end, cause, and effect advance according to discrete degrees, little if anything is known in the world about these degrees. For a mere knowledge of abstractions is like an airy something which flies away, but when abstractions are applied to such things as exist in the world, they become like what is seen with the eyes on earth, and is fixed in the memory.

190. All things which have existence in the world, of which threefold dimension is predicated, that is, which are called compounds, are composed of degrees of height, that is, discrete degrees, as examples will make clear. It is known from ocular experience, that every muscle in the human body consists of exceedingly minute fibres, and these put together into little bundles form larger fibres, called motor fibres, and groups of these form the compound called a muscle. It is the same with nerves, in these from minute fibres larger fibres are composed, which appear as filaments, and these massed together compose the nerve. The same is true of the rest of the combinations, bundlings and groupings out of which the organs and viscera are made up, for these are compositions of fibres and vessels variously put together according to like degrees. It is the same also with each and every thing of the vegetable and mineral kingdoms. In woods there are combinations of filaments in threefold order. In metals and stones there is a massing together of parts, also in threefold order. From all this the nature of discrete degrees can be seen, namely, that the first exists by the second, and through the second forms the third which is called the composite, and that each degree is discreted from the others.

191. From these examples a conclusion may be formed respecting those things which are not visible to the eye, for with those it is the same. Thus, it is the same with the organic substances which are the receptacles and abodes of thoughts and affections in the brains, with atmospheres, with heat and light, and with love and wisdom. For atmospheres are receptacles of heat and light, and heat and light are receptacles of love and wisdom, consequently, as there are degrees of atmospheres, there are also like degrees of heat and light, and of love and wisdom, for the same principle applies to the latter as to the former.

192. That these degrees are homogeneous, that is, of the

dem indolis et naturae, constat ex nunc dictis Fibrae motrices musculorum, minimae, majores et maximae, sunt homogeneae, fibrae nerveae, minimae, majores et maximae, sunt homogeneae, filamenta lignea a minimis ad eorum compositum sunt homogenea Partes lapideae et metallicaе cujusvis generis, similiter Substantiae organicae, quae sunt receptacula et habitacula cogitationum et affectionum, a simplicissimis ad congregatum commune, quod est cerebrum, sunt homogeneae Atmosphaerae a puro aethere ad aerem sunt homogeneae Gradus caloris et lucis in serie secundum gradus atmosphaerarum sunt homogenei, et inde quoque gradus amoris et sapientiae sunt homogenei Illa quae non ejusdem indolis et naturae sunt, heterogenea sunt, et non concordant cum homogeneis, ita non possunt gradus discretos simul cum illis sistere, sed modo cum suis, quae ejusdem indolis et naturae sunt, cum quibus sunt homogenea.

193. Quod haec in suo ordine sint, sicut fines, causae et effectus, patet; nam primum, quod est minimum, agit suam causam per medium, et suum effectum per ultimum.

194. Sciendum est, quod unusquisque gradus ab altero distinctus sit per velamina propria, et omnes gradus simul distincti sint per velamen commune et quod velamen commune communicet cum interioribus et cum intimis in suo ordine Inde est omnium conjunctio et unanima actio.

QUOD GRADUS PRIMUS SIT OMNE IN OMNIBUS GRADUUM SEQUENTIUM

195. Causa est, quia gradus cujusvis subjecti et cujusvis rei homogenei sunt, ac homogenei sunt, quia producti a gradu primo nam formatio illorum talis est, quod primum per confasculationes aut conglabationes, verbo, per congregationes, producat alterum, et per hoc tertium, ac unumquodvis discernit ab altero per circumductum velamen Inde patet, quod primus gradus sit principalis ac unice regnans in sequentibus, proinde quod primus gradus sit omne in omnibus graduum sequentium

196. Dicitur quod tales sint gradus inter se, sed intelligitur quod tales sint substantiae in suis gradibus

same character and nature, appears from what has just been said. The motor fibres of muscles, least, larger, and largest, are homogeneous. Nerve fibres, least, larger, and largest, are homogeneous. Woody filaments, from the least to the composite formed of these, are homogeneous. So likewise are particles of stones and metals of every kind. The organic substances which are receptacles and abodes of thoughts and affections, from the most simple to their general aggregate which is the brain, are homogeneous. The atmospheres, from pure ether to air, are homogeneous. The degrees of heat and light in series, following the degrees of atmospheres, are homogeneous, therefore the degrees of love and wisdom are homogeneous. Things which are not of the same character and nature are heterogeneous, and do not harmonize with things homogeneous, thus they cannot form discrete degrees with them, but only with their own, which are of the same character and nature and with which they are homogeneous.

193. That these things in their order are like ends, causes, and effects, is evident, for the first, which is the least, effectuates its cause by means of the middle, and its effect by means of the last.

194. It should be known that each degree is made distinct from the others by coverings of its own, and that all the degrees together are made distinct by means of a general covering, also, that this general covering communicates with interiors and inmosts in their order. From this there is conjunction of all and unanimous action.

THE FIRST DEGREE IS THE ALL IN EVERY THING OF THE SUBSEQUENT DEGREES

195. This is because the degrees of each subject and of each thing are homogeneous; and they are homogeneous because begotten from the first degree. For their formation is such that the first, by combinations or accretions, in a word, by massing of parts, begets the second, and through this the third, and discretizes each from the other by a covering drawn around it, from which it is clear that the first degree is chief and solely supreme in the subsequent degrees, consequently that in all things of the subsequent degrees, the first is the all.

196. When it is said that degrees are such in respect to each other, the meaning is that substances are such in their

Locutio per gradus est locutio abstracta, quae est universalis, ita applicabilis cuivis subiecto aut rei, quae in ejusmodi gradibus sunt.

197. Applicatio fieri potest ad omnia illa, quae in praecedente articulo recensita sunt, ut ad musculos, nervos, materias et partes utriusque regni, vegetabilis et mineralis, ad substantias organicas quae sunt subiecta cogitationum et affectionum in homine, ad atmosphaeras, ad calorem et lucem, et ad amorem et sapientiam. In omnibus est primum unice regnans in sequentibus, immo est unicum in illis, et quia est unicum in illis, est omne in illis. Quod ita sit, etiam patet ex his quae nota sunt, nempe quod finis sit omne causae, et quod per causam sit omne effectus, ac ideo finis, causa et effectus dicuntur finis primus, medius et ultimus, tum quod causa causae sit etiam causa causati; et quod nihil essenziale in causis sit quam finis, et nihil essenziale in motu quam conatus. tum quod substantia unica sit, quae in se substantia est.

198. Ex his clare potest videri, quod Divinum, quod est substantia in se, seu unica et sola, sit ex qua sunt omnia et singula quae creata sunt, ita quod Deus sit omne in omnibus universi, secundum illa quae in Parte Prima ^[1]demonstrata sunt. ut, Quod Divinus Amor et Divina Sapientia sit substantia et forma (n 40-43). Quod Divinus Amor et Divina Sapientia sit substantia et forma in se, ita ipsum et unicum (n 44-46). Quod omnia in universo a Divino Amore et Divina Sapientia creata sint (n ^[2]52-60): Quod inde universum creatum sit imago Ipsius (n 61-65). Quod solus Dominus sit caelum, ubi angeli (n 113-118).

QUOD OMNES PERFECTIONES CRESCANT ET ASCENDANT CUM GRADIBUS ET SECUNDUM ILLOS

199. Quod duplicis generis gradus sint, gradus latitudinis et gradus altitudinis, supra (n 184-188) ostensum est, et quod gradus latitudinis sint sicut lucis vergentis ad umbram, aut sicut sapientiae ad ignorantiam; at quod gradus altitudinis sint sicut finis, causa et effectus, aut sicut prius, posterius et postremum. De his gradibus dicitur quod ascendant aut descendant, sunt enim altitudinis; de illis autem dicitur quod crescant aut decrescant, sunt

degrees This manner of speaking by degrees is abstract, that is, universal, which makes the statement applicable to every subject or thing which is in degrees of this kind

197. This can be applied to all those things which have been enumerated in the preceding article, to the muscles, the nerves, the materials and parts of both the vegetable and mineral kingdoms, to the organic substances which are the subjects of thoughts and affections in man, to atmospheres, to heat and light, and to love and wisdom In all these, the first is solely supreme in the subsequent things, yea, it is the sole thing in them, and because it is the sole thing in them, it is the all in them That this is so is clear also from these well-known truths, that the end is the all of the cause, and through the cause is the all of the effect, and thus end, cause, and effect are called first, middle, and last end Further, that the cause of the cause is also the cause of the thing caused, and that there is nothing essential in causes except the end, and nothing essential in motion excepting conatus; also, that the substance that is substance in itself is the sole substance

198. From all this it can clearly be seen that the Divine, which is substance in itself, that is, the one only and sole substance, is the substance from which is each and every created thing, thus that God is the All in all things of the universe, according to what has been shown in Part First, as follows Divine Love and Divine Wisdom are substance and form (n 40-43), Divine Love and Divine Wisdom are substance and form in itself, therefore the Very and the Only (n 44-46), all things in the universe are created by Divine Love and Divine Wisdom (n 52-60), consequently the created universe is His image (n 61-65), the Lord alone is heaven where angels are (n 113-118)

ALL PERFECTIONS INCREASE AND ASCEND ALONG WITH DEGREES AND ACCORDING TO THEM

199. That degrees are of two kinds, degrees of breadth and degrees of height has been shown above (n 184-188), also that degrees of breadth are like those of light verging to shade, or of wisdom verging to ignorance, but that degrees of height are like end, cause and effect, or like prior, subsequent, and final Of these latter it is said that they ascend or descend, for they are of height, but of the former that they increase or decrease,

enim latitudinis Hi gradus ab illis tantum differunt, ut nihil commune habeant ; quare distincte percipiendi sunt, ac minime confundendi

200. Quod omnes perfectiones crescant et ascendant cum gradibus et secundum illos, est quia omnia praedicata sequuntur sua subjecta, ac perfectio et imperfectio sunt praedicata communia ; praedicantur enim de vita, de viribus, et de formis

Perfectio vitae est perfectio amoris et sapientiae ; et quia voluntas et intellectus sunt receptacula illorum, est perfectio vitae etiam perfectio voluntatis et intellectus, et inde affectionum et cogitationum, et quia calor spiritualis est continens amoris, et lux spiritualis est continens sapientiae, etiam perfectio horum referri potest ad perfectionem vitae

Perfectio virium est perfectio omnium quae per vitam actuantur et moventur, in quibus tamen non vita est. Tales vires sunt atmosphaerae quoad actualitates, et quoque tales vires sunt substantiae organicae interiores et exteriores apud hominem, tum etiam apud animalia omnis generis Tales etiam vires sunt omnia in mundo naturali quae a sole ibi immediate et mediate activitates sortiuntur.

Perfectio formarum et perfectio virium unum faciunt, nam quales vires sunt, tales sunt formae, cum sola differentia quod formae sint substantiae, vires autem ¹³sunt activitates illarum ; quare similes gradus perfectionis sunt utrisque Formae quae non simul vires sunt, etiam perfectae sunt secundum gradus

201. Hic non dicitur de perfectionibus vitae, virium et formarum crescentibus aut decrescentibus secundum gradus latitudinis seu continuos, quia hi gradus in mundo noti sunt, sed de perfectionibus vitae, virium et formarum ascendentibus aut descendentibus secundum gradus altitudinis seu discretos, quia hi gradus in mundo non noti sunt At quomodo perfectiones secundum hos gradus ascendunt ac descendunt, parum potest cognosci a visibilibus in mundo naturali, sed clare a visibilibus in mundo spirituali. Ex visibilibus in mundo naturali modo detegitur, quod quo interius spectantur, eo mirabilia occurrant ut pro exemplo, in oculis, in auribus, in lingua, in musculis, in corde, pulmone, hepate, pancreate, renibus, et in reliquis visceribus, tum in seminibus, fructibus et floribus, et quoque in

for they are of breadth These two kinds of degrees differ so much that they have nothing in common , they should therefore be perceived as distinct, and by no means be confounded

200. All perfections increase and ascend along with degrees and according to them, because all predicates follow their subjects, and perfection and imperfection are general predicates , for they are predicated of life, of forces, and of forms

Perfection of life is perfection of love and wisdom , and because the will and understanding are receptacles of love and wisdom, perfection of life is also perfection of will and understanding, consequently of affections and thoughts , and because spiritual heat is the containant of love, and spiritual light is the containant of wisdom, perfection of these may also be referred to perfection of life

Perfection of forces is perfection of all things which are actuated and moved by life, in which, however, there is no life Atmospheres as to their active powers are such forces , the interior and exterior organic substances with men, and with animals of every kind, are such forces , all things in the natural world which are endowed with active powers both immediately and mediately from its sun are such forces

Perfection of forms and perfection of forces make one, for as the forces are, such are the forms , with the difference only, that forms are substances but forces are their activities , therefore like degrees of perfection belong to both Forms which are not at the same time forces are also perfect according to degrees

201. The perfections of life, forces, and forms which increase or decrease according to degrees of breadth, that is, continuous degrees, will not be discussed here, because there is a knowledge of these degrees in the world , but only perfections of life, forces, and forms which ascend or descend according to degrees of height, that is, discrete degrees , because these degrees are not known in the world Of the mode in which perfections ascend and descend according to these degrees little can be learned from things visible in the natural world, but this can be seen clearly from things visible in the spiritual world From things visible in the natural world it is found that the more they are looked into the more do wonders present themselves , as, for instance, in the eyes, ears, tongue , in muscles, heart, lungs, liver, pancreas, kidneys, and other viscera ; also, in seeds, fruits and flowers , and in metals, minerals and stones That wonders increase in all these the more they are looked into is well known , yet such wonders have not led men to see

metallis, mineris et lapidibus Quod in his et in illis mirabiliora, quo interius spectantur, occurrant, notum est atamen ex illis parum innotuit, quod illa interius perfectiora sint secundum gradus altitudinis seu discretos, ignorantia horum graduum id celavit At quia idem gradus in mundo spirituali perspicue exstant, est enim totus ille mundus, a supremo ad infimum, in illos distincte discretus, ideo exinde potest illorum cognitio hauriri ex quibus dein concludi potest ad perfectiones virium et formarum, quae in similibus gradibus sunt in mundo naturali

202. In mundo spirituali sunt tres caeli secundum gradus altitudinis ordinati In supremo caelo sunt angeli in omni perfectione prae angelis in medio caelo, et in medio caelo sunt angeli in omni perfectione prae angelis infimi caeli Perfectionum gradus sunt tales, ut angeli infimi caeli non possint ad primum limen perfectionum angelorum medi caeli ascendere, nec hi ad primum limen perfectionum angelorum supremi caeli Hoc apparet paradoxon, sed usque est veritas Causa est, quia consociati sunt secundum gradus discretos, et non secundum gradus continuos Per experientiam mihi notum factum est, quod tale discrimen affectionum et cogitationum, et inde loquela, sit inter angelos superiorum et inferiorum caelorum, ut nihil commune habeant, et quod communicatio fiat solum per correspondentias, quae existunt per influxum immediatum Domini in omnes caelos, et per influxum mediatum per caelum supremum in infimum Haec discrimina, quia talia sunt, non possunt naturali lingua exprimi, ita non describi, cogitationes enim angelorum non cadunt in ideas naturales, nam sunt spirituales Exprimi et describi solum possunt ab ipsis per eorum linguas, voces et scripturas, et non per humanas Ex eo est quod dicatur, quod in caelis ineffabilia audita et visa sint Discrimina illa aliquantum comprehendere possunt per haec quod cogitationes angelorum supremi seu tertii caeli sint cogitationes finium, et cogitationes angelorum medi seu secundi caeli sint cogitationes causarum, ac cogitationes angelorum infimi seu primi caeli sint cogitationes effectuum. Sciendum est, quod aliud sit ex finibus cogitare, et aliud de finibus, tum quod aliud sit ex causis cogitare, et aliud de causis, ut et quod aliud sit ex effectibus cogitare, et

that the objects are interiorly more perfect according to degrees of height or discrete degrees ; this has been concealed by ignorance of these degrees . But since these degrees stand out conspicuously in the spiritual world (for the whole of that world from highest to lowest is distinctly discreted into these degrees), from that world knowledge of these degrees can be drawn , and afterwards conclusions may be drawn therefrom respecting the perfections of forces and forms which are in similar degrees in the natural world.

202. In the spiritual world there are three heavens, disposed according to degrees of height . In the highest heaven are angels superior in every perfection to the angels in the middle heaven , and in the middle heaven are angels superior in every perfection to the angels of the lowest heaven . The degrees of perfections are such, that angels of the lowest heaven cannot attain to the first threshold of the perfections of the angels of the middle heaven, nor these to the first threshold of the perfections of the angels of the highest heaven . This seems like a paradox, yet it is truth. The reason is that they are consociated according to discrete, not according to continuous degrees. I have learned from observation that the difference between the affections and thoughts, and consequently the speech, of the angels of the higher and the lower heavens, is such that they have nothing in common , and that communication takes place only through correspondences, which have existence by immediate influx of the Lord into all the heavens, and by mediate influx through the highest heaven into the lowest . Such being the nature of these differences, they cannot be expressed in natural language, therefore not described , for the thoughts of angels, being spiritual, do not fall into natural ideas . They can be expressed and described only by the angels themselves, in their own languages, words, and writings, and not in those which are human . This is why it is said that in the heavens unspeakable things are heard and seen . These differences may be in some measure comprehended when it is known that the thoughts of angels of the highest or third heaven are thoughts of ends , the thoughts of angels of the middle or second heaven thoughts of causes, and the thoughts of angels of the lowest or first heaven thoughts of effects. It is to be observed, that it is one thing to think from ends, and another to think about ends , that it is one thing to think from causes, and another to think about causes , and that it is one thing to think from effects, and another to think about effects . Angels of the lower heavens think about

aliud de effectibus Angelī inferiorum caelorum cogitant de causis et de finibus, sed angelī superiorum caelorum ex causis et ex finibus, et ex his cogitare est superioris sapientiae, at de illis est inferioris Cogitare ex finibus est sapientiae, ex causis est intelligentiae, et ex effectibus est scientiae Ex his patet, quod omnis perfectio ascendat et descendat cum gradibus et secundum illos

203. Quoniam interiora hominis quae ejus voluntatis et intellectus sunt, similia sunt caelis quoad gradus, est enim homo, quoad interiora quae mentis ejus sunt, caelum in minima forma, ideo etiam illorum perfectiones similes sunt Sed illae perfectiones non apparent alicui homini quamdiu in mundo vivit, tunc enim in infimo gradu est; et ex infimo gradu non possunt cognosci gradus superiores, sed post mortem cognoscuntur nam tunc homo in illum gradum venit, qui ejus amorī et sapientiae correspondet, fit enim tunc angelus, ac ineffabilia naturali suo hominī cogitat et loquitur. Est enim tunc elevatio omnium ejus mentis non in ratione simplici, sed in ratione triplicata In hac ratione sunt gradus altitudinis, in illa autem gradus latitudinis Sed in gradus illos non alii ascendunt et elewantur, quam qui in mundo in veris fuerunt, et illa applicuerunt vitae

204. Apparet sicut priora sint minus perfecta quam posteriora, seu simplicia quam composita, sed usque priora ex quibus sunt posteriora, seu simplicia ex quibus sunt composita, perfectiora sunt Causa est, quia priora seu simpliciora sunt nudiora, ac minus obvelata substantius et materis vitae expertibus; et sunt sicut diviniora, quare propiora sunt Soli spirituali, ubi Dominus Ipsa enim perfectio est in Domino, et inde in Sole, qui est primum procedens Divini Amoris et Divinae Sapientiae Ipsius, et inde in illis quae proxime succedunt, et sic ordine usque ad infima, quae sicut distant, imperfectiora sunt Nisi talis perfectio eminens foret in prioribus et simplicibus, non potuisset homo, nec ullum animal, ex semine existere, et postea subsistere, nec potuissent semina arborum et fruticum vegetari et proliferare omne enim prius quo prius, et omne simplex quo simplicius, quia est perfectius, est immunius a damnis.

causes and about ends, but the angels of the higher heavens from causes and from ends, to think from these is a mark of higher wisdom, but to think about these is the mark of lower wisdom. To think from ends is of wisdom, to think from causes is of intelligence, and to think from effects is of knowledge. From all this it is clear that all perfection ascends and descends along with degrees and according to them.

203. Since the interior things of man, which are of his will and understanding, are like the heavens in respect to degrees (for man, as to the interiors of his mind, is a heaven in least form), their perfections also are like those of the heavens. But these perfections are not apparent to any one so long as he lives in the world, because he is then in the lowest degree, and from the lowest degree the higher degrees cannot be apprehended; but they are apprehended after death, because man then enters into that degree which corresponds to his love and wisdom, for he then becomes an angel, and thinks and speaks things ineffable to his natural man, for there is then an elevation of all things of his mind, not in a single, but in a threefold ratio. Degrees of height are in threefold ratio, but degrees of breadth are in single ratio. But into degrees of height none ascend and are elevated except those who in the world have been in truths, and have applied them to life.

204. It seems as if things prior must be less perfect than things posterior, that is, things simple than things composite, but things prior out of which things posterior are formed, that is, things simple out of which things composite are formed, are the more perfect. The reason is that the prior or the simpler are more naked and less covered over with substances and matters devoid of life, and are, as it were, more Divine, consequently nearer to the spiritual sun where the Lord is; for perfection itself is in the Lord, and from Him in that sun which is the first proceeding of His Divine Love and Divine Wisdom, and from that in those things which come immediately after, and thus in order down to things lowest, which are less perfect as they recede. Without such preëminent perfection in things prior and simple, neither man nor any kind of animal could have come into existence from seed, and afterwards continue to exist; nor could the seeds of trees and shrubs vegetate and bear fruit. For the more prior anything prior is, or the more simple anything simple is, the more exempt it is from injury, because it is more perfect.

QUOD IN ORDINE SUCCESSIVO PRIMUS GRADUS FACIAT SUPREMUM, AC TERTIUS INFIMUM; AT QUOD IN ORDINE SIMULTANEO PRIMUS GRADUS FACIAT INTIMUM, AC TERTIUS EXTIMUM.

205. Est ordo successivus et ordo simultaneus. Ordo successivus horum graduum est a supremo ad infimum, seu a summo ad imum. In hoc ordine sunt caeli angelici; caelum tertium ibi est supremum, secundum est medium, ac primum est infimum; situs eorum inter se talis est. In simili ordine successivo sunt ibi status amoris et sapientiae apud angelos, tum etiam caloris et lucis, ut et atmosphaerarum spiritualium, in simili ordine sunt omnes perfectiones formarum et virium ibi. Cum gradus altitudinis seu discreti in ordine successivo sunt, tunc illi comparari possunt columnae divisae in tres gradus, per quos fit ascensus et descensus; in cuius superiore mansione sunt perfectissima et pulcherrima; in media minus perfecta et pulchra, in infima autem adhuc minus perfecta et pulchra. Ordo autem simultaneus, qui ex similibus gradibus consistit, in alia apparentia est. In hoc sunt suprema ordinis successivi, quae ut dictum est, perfectissima et pulcherrima sunt in intimo, inferiora in medio, et infima in ambitu. Sunt sicut in solido ex tribus illis gradibus constante; in cuius medio seu centro sunt partes subtilissimae, circum circa illud partes minus subtiles, et in extremis, quae ambitum faciunt, sunt partes ex illis compositae, et inde crassiores. Est sicut columna illa, de qua nunc supra, subsidens in planum; cuius supremum facit intimum, ac medium facit medium, ac infimum facit extremum.

206. Quoniam supremum ordinis successivi fit intimum ordinis simultanei, ac infimum fit extremum, ideo in Verbo per "superius" significatur interius, et per "inferius" significatur exterius, simile per "suisum" et "deorsum," tum per "altum" et "profundum"

207. In omni ultimo sunt gradus discreti in ordine simultaneo. Fibrae motrices in omni musculo, fibrae in omni nervo, tum fibrae et vascula in omni viscere et organo, sunt in tali ordine. Intime in illis sunt simplicissima quae perfectissima; extremum est compositum ex illis. Similis ordo graduum istorum est in omni semine,

IN SUCCESSIVE ORDER THE FIRST DEGREE MAKES THE HIGHEST, AND THE THIRD THE LOWEST, BUT IN SIMULTANEOUS ORDER THE FIRST DEGREE MAKES THE INNERMOST, AND THE THIRD THE OUTERMOST

205. There is successive order and simultaneous order. The successive order of these degrees is from highest to lowest, or from top to bottom. The angelic heavens are in this order, the third heaven is the highest, the second is the middle, and the first is the lowest, such is their relative situation. In like successive order are the states of love and wisdom with the angels there, also states of heat and light, and of the spiritual atmospheres. In like order are all the perfections of the forms and forces there. When degrees of height, that is, discrete degrees, are in successive order, they may be compared to a column divided into three stories, through which ascent and descent are made. In the upper rooms are things most perfect and most beautiful, in the middle rooms, things less perfect and beautiful, in the lowest, things still less perfect and beautiful. But simultaneous order, which consists of like degrees, has another appearance. In it, the highest things of successive order, which are (as was said above) the most perfect and most beautiful, are in the inmost, the lower things are in the middle, and the lowest in the circumference. They are as if in a solid body composed of these three degrees: in the middle or centre are the finest parts, round about this are parts less fine, and in the extremes which constitute the circumference are the parts composed of these and which are therefore grosser. It is like the column mentioned just above subsiding into a plane, the highest part of which forms the innermost of the plane, the middle forms the middle, and the lowest the outermost.

206. As the highest of successive order becomes the innermost of simultaneous order, and the lowest becomes the outermost, so in the Word, "higher" signifies inner, and "lower" signifies outer. "Upwards" and "downwards," and "high" and "deep" have a similar meaning.

207. In every outmost there are discrete degrees in simultaneous order. The motor fibres in every muscle, the fibres in every nerve, also the fibres and the little vessels in all viscera and organs, are in such an order. Innermost in these are the most simple things, which are the most perfect, the outermost is a composite of these. There is a like order of these degrees

inque omni fructu, tum etiam in omni metallo et lapide, partes horum tales sunt, ex quibus totum Partium intima, media et extima sunt in illis gradibus, sunt enim successivae compositiones, seu confasciationes et conglobationes a simplicibus, quae sunt primae eorum substantiae seu materiae

208. Verbo, tales gradus sunt in omni ultimo, ita in omni effectu nam omne ultimum consistit ex prioribus, et haec a suis primis, ac omnis effectus consistit ex causa, et haec ex fine, et finis est omne causae, et causa est omne effectus (ut supra demonstratum est), ac finis facit intimum, causa medium, et effectus ultimum Quod simile sit cum gradibus amoris et sapientiae, caloris et lucis, tum cum formis organicis affectionum et cogitationum apud hominem, in sequentibus videbitur De serie horum graduum in ordine successivo et in ordine simultaneo actum etiam est in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 38 et alibi), ostensum est quod similes gradus in omnibus et singulis Verbi sint

QUOD GRADUS ULTIMUS SIT COMPLEXUS, CONTINENS ET BASIS GRADUUM PRIORUM

209. Doctrina graduum, quae in hac Parte traditur, haecenus illustrata est per varia quae in utroque mundo existunt, ut per gradus caelorum ubi sunt angeli, per gradus caloris et lucis apud illos, et per gradus atmosphaerarum, et per varia in corpore humano, et quoque in regno animali et minerali Sed doctrina illa est amplioris extensionis extensio ejus non modo est ad naturalia, sed etiam ad civilia, moralia et spiritualia, et ad omnia et singula eorum Causae quod doctrina graduum ad talia etiam se extendat, sunt binae *prima*, quia in omni re, de qua aliquid praedicari potest, est trinum, quod vocatur finis, causa et effectus, et haec tria inter se sunt secundum gradus altitudinis *altera* est, quod omne civile, morale et spirituale non sit aliquid abstractum a substantia, sed quod sint substantiae, nam sicut amor et sapientia non sunt res abstractae, sed quod sint substantia, (ut supra, n 40-43, demonstratum est,) ita similiter omnes res, quae civiles, morales et spirituales vocantur Hae quidem possunt abstracte a substantiis cogitari, sed usque in se non sunt abstractae Sicut pro exemplo, affectio et cogitatio, cha-

in every seed and in every fruit, also in every metal and stone, their parts, of which the whole is composed, are of such a nature. The innermost, the middle, and the outermost elements of the parts exist in these degrees, for they are successive compositions, that is, bundlings and massings together from simples that are their first substances or matters.

208. In a word, there are such degrees in every outmost, thus in every effect. For every outmost consists of things prior, and these of their primes. And every effect consists of cause, and this of end, and end is the all of cause, and cause is the all of effect (as was shown above); and end makes the innermost, cause the middle, and effect the outmost. The same is true of degrees of love and wisdom, and of heat and light, also of the organic forms of affections and thoughts in man (as will be seen in what follows). The series of these degrees in successive order and in simultaneous order has been treated of in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (n 38, and elsewhere), where it is shown that there are like degrees in each and all things of the Word.

THE OUTMOST DEGREE IS THE COMPLEX, CONTAINANT AND
BASE OF THE PRIOR DEGREES

209. The doctrine of degrees which is taught in this Part, has hitherto been explained by various things which exist in both worlds, as by the degrees of the heavens where angels dwell, by the degrees of heat and light with them, and by the degrees of atmospheres, and by various things in the human body, and in the animal and mineral kingdoms. But this doctrine has a wider range, it extends not only to natural, but also to civil, moral, and spiritual things, and to each and all their details. There are two reasons why the doctrine of degrees extends also to such things. *First*, in every thing of which anything can be predicated there is the trine which is called end, cause, and effect, and these three are related to one another according to degrees of height. And *secondly*, things civil, moral, and spiritual are not something abstract from substance, but are substances. For as love and wisdom are not abstract things, but substance (as was shown above, n 40-43), so in like manner are all things which are called civil, moral, and spiritual. These may be thought of abstractly from substances, yet in themselves they are not abstract, as for example, affec-

itas et fides, voluntas et intellectus, cum his enim simile est, sicut est cum amore et sapientia, nempe quod non dentur extra subjecta, quae sunt substantiae, sed quod sint status subjectorum seu substantiarum, quod sint mutationes illorum, quae sistunt variationes, videbitur in sequentibus Per substantiam etiam intelligitur forma, nam substantia absque forma non datur

210. Ex eo quod de voluntate et intellectu, deque affectione et cogitatione, tum de charitate et fide, abstracte a substantiis, quae sunt illorum subjecta, cogitari potuisset, et cogitatum sit, factum est quod justa idea de illis perierit, quae est quod sint status substantiarum seu formarum prorsus sicut sunt sensationes, et actiones, quae nec sunt res abstractae ab organis sensoris et motoris, abstractae seu separatae ab illis non sunt nisi quam entiationis, sunt enim sicut visus absque oculo, auditus absque aure, gustus absque lingua, et sic porro

211. Quoniam omnes res civiles, morales et spirituales similiter per gradus progrediuntur, sicut res naturales, non solum per gradus continuos, sed etiam per gradus discretos, et progressionem graduum discretorum se habent sicut progressionem finium ad causas, et causarum ad effectus, volui rem praesentem, quae est, quod gradus ultimus sit complexus, continens et basis graduum priorum, illustrare et confirmare per supradicta, nempe per illa quae sunt amoris et sapientiae, voluntatis et intellectus, affectionis et cogitationis, ac charitatis et fidei

212. Quod gradus ultimus sit complexus, continens et basis graduum priorum, constat manifeste ex progressionem finium et causarum ad effectus. Quod effectus sit complexus, continens et basis causarum et finium, a ratione illustrata potest comprehendī, sed non ita clare, quod finis cum omnibus ejus, et causa cum omnibus ejus, actualiter sint in effectū, ac quod effectus sit plenus complexus eorum Quod res talis sit, a praedictis in hac Parte constare potest, ex illis imprimis, quod unum sit ab altero in serie triplicata, et quod effectus non sit aliud quam finis in suo ultimo, et quia ultimum est complexus, sequitur quod ultimum sit continens, et quoque basis

213. Quod amorem et sapientiam attinet est amor finis, sapientia causa per quam, ac usus est effectus, ac usus est complexus, continens et basis sapientiae et amo-

tion and thought, charity and faith, will and understanding, for it is the same with these as with love and wisdom, in that they are not possible outside of subjects which are substances, but are states of subjects, that is, substances. That they are changes of these, presenting variations, will be seen in what follows. By substance is also meant form, for substance is not possible apart from form.

210. From its being possible to think of will and understanding, affection and thought, and charity and faith, abstractly from the substances which are their subjects, and from their having been so regarded, it has come to pass, that a correct idea of these things, as being states of substances or forms, has perished. It is altogether as with sensations and actions, which are not things abstract from the organs of sensation and motion. Abstracted, that is, separate, from these they are mere figments of reason; they are like sight apart from the eye, hearing apart from the ear, taste apart from the tongue, and so forth.

211. Since all things civil, moral, and spiritual advance through degrees, just as natural things do, not only through continuous but also through discrete degrees, and since the progressions of discrete degrees are like progressions of ends to causes, and of causes to effects, I have chosen to explain and confirm the present point, that the outmost degree is the complex, containant, and base of prior degrees, by the things above mentioned, that is, by what pertains to love and wisdom, to will and understanding, to affection and thought, and to charity and faith.

212. That the outmost degree is the complex, containant, and base of prior degrees, is clearly seen from progression of ends and causes to effects. That the effect is the complex, containant, and base of causes and ends can be comprehended by enlightened reason; but it is not so clear that the end with all things thereof, and the cause with all things thereof, are actually in the effect, and that the effect is their full complex. That such is the case can be seen from what has been said above in this Part, particularly from this, that one thing is from the other in a threefold series, and that effect is nothing else than the end in its outmost. And since the outmost is the complex, it follows that it is the containant and also the base.

213. As regards love and wisdom. Love is the end, wisdom the instrumental cause, and use is the effect, and use is the complex, containant, and base of wisdom and love, and use

ris, atque usus est talis complexus et tale continens, ut omnia amoris et omnia sapientiae actualiter illi insint, est simultaneum eorum Sed probe sciendum est, quod omnia amoris et sapientiae, quae homogenea et concordantia sunt, usui insint, secundum illa, quae supra (in articulo n 189-194) dicta et ostensa sunt.

214. In serie similium graduum sunt quoque affectio, cogitatio et actio, quia omnis affectio se refert ad amorem, cogitatio ad sapientiam, et actio ad usum In serie similium graduum sunt charitas, fides, et bonum opus, nam charitas est affectionis, fides est cogitationis, et bonum opus est actionis In serie similium graduum sunt etiam voluntas, intellectus, et exercitium, nam voluntas est amoris et inde affectionis, intellectus est sapientiae et inde fidei, et exercitium est usus et inde operis Sicut itaque usui insunt omnia sapientiae et amoris, ita actioni insunt omnia cogitationis et affectionis, bono operi omnia fidei et charitatis, et sic porro, sed omnia homogenea, hoc est concordantia

215. Quod ultimum cujusvis seriei, quod est usus, actio, opus et exercitium, sit complexus et continens omnium priorum, nondum est notum Apparet sicut in usu, actione, opere et exercitio, non plus insit quam tale quod est in motu, sed usque illis omnia priora actualiter insunt, et tam plene ut nihil desit sunt in illis inclusa, sicut vinum in suo vase, et sicut utensilia in sua domo Quod haec non appareant, est quia solum exterius spectantur, et exterius spectata sunt modo activitates et motus. Est sicut cum brachia et manus se movent, ac nescitui quod mille fibrae motrices ad quemlibet motum eorum concurrunt, et quod mille fibris motricibus millia cogitationis et affectionis correspondeant, quae fibras motrices excitant, quae quia intime agunt, coram aliquo sensu corporis non apparent Hoc notum est, quod nihil agatur in corpore aut per illud, nisi quam ex voluntate per cogitationem, et quia utraque agit, non potest non quin omnia et singula voluntatis et cogitationis actioni insint, non separari possunt. Inde est, quod ex factis seu operibus iudicetur ab aliis de hominis cogitatione voluntatis, quae vocatur intentio Hoc mihi notum factum est, quod angeli ex solo facto seu opere hominis percipiant et videant omne voluntatis et cogitationis ejus qui facit, angeli tertii caeli ex voluntate finem propter quem; ac angeli secundi caeli causam per quam finis

is such a complex and such a containant, that all things of love and all things of wisdom are actually in it, it is where they are all at once and together. But it should be borne in mind that all things of love and wisdom, which are homogeneous and concordant, are present in use, in accordance with the principles enunciated and explained above (in chapter, n 189-194)

211. Affection, thought, and action are also in a series of like degrees, because all affection has relation to love, thought to wisdom, and action to use. Charity, faith, and good works are in a series of like degrees, for charity is of affection, faith of thought, and good works of action. Will, understanding, and doing are also in a series of like degrees, for will is of love and so of affection, understanding is of wisdom and so of faith, and doing is of use and so of work. As, then, all things of wisdom and love are present in use, so all things of thought and affection are present in action, all things of faith and charity in good works, and so forth, but all are homogeneous, that is, concordant.

215. That the outmost in each series, that is to say, use, action, work, and doing, is the complex and containant of all the prior, has not yet been comprehended. There seems to be nothing more in use, in action, in work, and in doing than such as there is in motion, yet all the prior are actually present in these, and so fully that nothing is lacking. They are contained therein like wine in its cask, or like furniture in a house. They are not apparent, because they are regarded only externally, and regarded externally they are simply activities and motions. It is like the movement of the arms and hands: man is not conscious that a thousand motor fibres concur in every motion of them, and that to the thousand motor fibres correspond thousands of things of thought and affection, by which the motor fibres are excited. As these act deep within, they are not apparent to any bodily sense. This much is known, that nothing is done in or through the body except from the will through the thought, and because both of these act, it must needs be that each and all things of the will and thought are present in the action. They cannot be separated, consequently from one's deeds or works others judge of the thought of his will, which is called his intention. It has been made known to me that angels, from one's deed or work alone, perceive and see every thing of the will and thought of the doer, angels of the third heaven perceiving and seeing from his will the end for which he acts, and angels of the second heaven the cause through

agit. Exinde est quod in Verbo "opera" et "facta" toties mandentur, ac dicatur quod homo ex illis cognoscatur

216. Ex sapientia angelica est, quod nisi voluntas et intellectus, seu affectio et cogitatio, tum charitas et fides, indant ac involvant se operibus seu factis, quando possibile est, non sint nisi quam sicut aërea quae transeunt, aut sicut imagines in aëre, quae pereunt, et quod illae tunc primum maneat apud hominem, ac fiant ejus vitae, quando homo operatur et facit illa. Causa est, quia ultimum est complexus, continens et basis priorum. Tale aëreum et talis imago est fides separata a bonis operibus, et quoque tale est fides et charitas absque suis exercitiis, cum sola differentia, quod qui fidem et charitatem ponunt, sciant et possint velle facere bona, non autem illi qui in fide separata a charitate sunt.

QUOD GRADUS ALTITUDINIS IN SUO ULTIMO SINT IN PLENO ET IN POTENTIA.

217. In praecedente articulo ostensum est, quod gradus ultimus sit complexus et continens graduum priorum. Inde sequitur, quod gradus priores in suo ultimo sint in pleno, sunt enim in suo effectu, et omnis effectus est causarum plenum

218. Quod gradus illi ascendentes et descendentes, qui etiam vocantur priores et posteriores, tum gradus altitudinis et discreti, in suo ultimo sint in sua potentia, confirmari potest ab omnibus illis, quae in praecedentibus a sensibilibus et perceptibilibus ad confirmationes allata sunt. Sed hic solum illa confirmare volo per conatus, vires et motus in subjectis mortuis et in subjectis vivis. Notum est, quod conatus ex se nihil agat, sed per vires sibi correspondentes, et quod per eas sistat motum, et quod inde sit, quod conatus sit omne in viribus, et per vires in motu; et quia motus est gradus conatus ultimus, quod per illum agat suam potentiam. Conatus, vis et motus non aliter conjuncti sunt quam secundum gradus altitudinis, quorum conjunctio non est per continuum, sunt enim discreti, sed per correspondentias. Nam conatus non est vis, nec vis est motus, sed vis producitur a conatu, est enim vis conatus excitatus, et motus producitur per vim: quare non

which the end operates. It is from this that works and deeds are so often commanded in the Word, and that it is said that a man is known by his works.

216. It is according to angelic wisdom that will and understanding, that is, affection and thought, as well as charity and faith, unless clothed and wrapped in works or deeds, whenever possible, are only like something airy which passes away, or like phantoms in air which perish, and that they first become permanent in man and a part of his life, when he exercises and does them. The reason is that the outmost is the complex, containant, and base of things prior. Such an airy nothing and such a phantom is faith separated from good works, such also are faith and charity without their exercise, with this difference only, that those who profess faith and charity know what is good and can will to do it, but not so those who are in faith separated from charity.

THE DEGREES OF HEIGHT ARE IN FULNESS AND IN POWER IN THEIR OUTMOST DEGREE

217. In the preceding chapter it is shown that the outmost degree is the complex and containant of prior degrees. It follows that prior degrees are in their fulness in their outmost degree, for they are in their effect, and every effect is the fulness of causes.

218. That these ascending and descending degrees, also called prior and posterior, likewise degrees of height or discrete degrees, are in their power in their outmost degree, may be confirmed by all those things which have been adduced in the preceding chapters as confirmations from objects of sense and perception. Here, however, I choose to confirm them only by the conatus, forces and motions in dead and living subjects. It is known that conatus does nothing of itself, but acts through forces corresponding to it, thereby producing visible motion, consequently that conatus is the all in forces, and through forces is the all in motion, and since motion is the outmost degree of conatus, through motion conatus exerts its power. Conatus, force, and motion are no otherwise conjoined than according to degrees of height, conjunction of which is not by continuity, for they are discrete, but by correspondences. For conatus is not force, nor is force motion, but force is produced by conatus, because force is conatus excited, and through force motion is

aliqua potentia est in solo conatu, nec in sola vi, sed in motu, qui est productum eorum. Quod ita sit, ¹³apparet adhuc sicut anceps, quia non per applicationes ad sensibilia et perceptibilia in natura illustratum; sed usque talis est progressio illorum in potentiam.

219. Sed sit applicatio illorum ad conatum vivum, et ad vim vivum, et ad motum vivum. Conatus vivus in homine, qui est subjectum vivum, est ejus voluntas unita intellectui; vires vivae in homine sunt quae intus constituunt ejus corpus, in quibus omnibus sunt fibrae motrices vario modo consertae; et motus vivus in homine est actio, quae producitur per illas vires a voluntate unita intellectui. Interior enim quae voluntatis ac intellectus sunt, faciunt primum gradum; interiora quae corporis sunt, faciunt secundum, ac totum corpus, quod est complexus eorum, facit tertium gradum. Quod interiora quae mentis sunt, in nulla potentia sint nisi per vires in corpore, et quod vires nec in potentia sint nisi per actionem ipsius corporis, notum est. Haec tria non agunt per continuum, sed per discretum, et agere per discretum est agere per correspondentias. Interior enim quae mentis sunt, correspondent interioribus corporis; et interiora corporis correspondent exterioribus ejus, per quae actiones existunt: quare duo ¹⁴priora per exteriora corporis sunt in potentia. Videri potest, sicut conatus et vires in homine in aliqua potentia sint, tametsi non est actio, ut in somnis et in statibus quietis, sed usque tunc determinationes conatuum et virium sunt in communia corporis motoria, quae sunt cor et pulmo; at cessante horum actione cessant etiam vires et cum viribus conatus.

220. Quoniam totum seu corpus determinavit suas potentias praecipue in brachia et manus quae sunt ultima, ideo per "brachia" et "manus" in Verbo significatur potentia ac per "dextram" potentia superior. Quoniam talis est evolutio et exsertio graduum in potentiam, ideo ex sola actione, quae fit per manus, ab angelis, qui apud hominem sunt, et in correspondentia omnium ejus, noscitur qualis homo est quoad intellectum et voluntatem, tum quoad charitatem et fidem, ita quoad vitam internam quae mentis ejus est, et quoad vitam externam quae ex illa in corpore est. Quod talis cognitio angelis sit ex sola actione corporis per manus saepius miratus sum; sed usque per

produced, consequently there is no power in conatus alone, nor in force alone, but in motion, which is their product. That this is so may still seem doubtful, because not illustrated by application to sensible and perceptible things in nature; nevertheless, such is the progression of conatus, force, and motion into power.

219. But let application of this be made to living conatus, and to living force, and to living motion. Living conatus in man, who is a living subject, is his will united to his understanding, living forces in man are the interior constituents of his body, in all of which there are motor fibres interlacing in various ways, and living motion in man is action, which is produced through these forces by the will united to the understanding. For the interior things pertaining to the will and understanding make the first degree, the interior things pertaining to the body make the second degree, and the whole body, which is the complex of these, makes the third degree. That the interior things pertaining to the mind have no power except through forces in the body, also that forces have no power except through the action of the body itself, is well known. These three do not act by what is continuous, but by what is discrete, and to act by what is discrete is to act by correspondences. The interiors of the mind correspond to the interiors of the body, and the interiors of the body correspond to its exteriors, through which actions come forth, consequently the two prior degrees have power through the exteriors of the body. It may seem as if conatus and forces in man have some power even when there is no action, as in sleep and in states of rest, but at such times the determinations of conatus and forces are directed into the general motor organs of the body, which are the heart and the lungs, but when their action ceases the forces also cease, and, with the forces, the conatus.

220. Since the powers of the whole, that is, of the body, are determined chiefly into the arms and hands, which are outmosts, "arms" and "hands," in the Word, signify power, and the "right hand" signifies superior power. And such being the evolution and putting forth of degrees into power, the angels that are with man and in correspondence with all things belonging to him, know his quality as regards understanding and will, also charity and faith, thus as regards the internal life pertaining to his mind and the external life derived therefrom in the body, merely from such action as is effected through the hands. I have often wondered that the angels have such knowledge from the mere action of the body through the hands, but that

vivam experientiam aliquoties ostensum est, et dictum quod inde sit quod inaugurationes in ministerium fiant per impositionem manuum, et quod per tangere manu significetur communicare, praeter alia similia. Ex his conclusum factum est, quod omne charitatis et fidei in operibus sit, et quod charitas et fides absque operibus sint sicut irides circum solem, quae evanescent et a nube dissipantur. Quare toties in Verbo dicuntur “opera,” et dicitur “facere,” et quod salus hominis ab illis pendeat, etiam qui facit vocatur sapiens, et qui non facit vocatur stultus. At sciendum est, quod per “opera” hic intelligantur usus qui actualiter fiunt, in illis enim et secundum illos est omne charitatis et fidei cum usibus est illa correspondentia, quia correspondentia illa est spiritualis, sed fit per substantias et materias, quae sunt subjecta.

221. Hic duo arcana, quae per supradicta in intellectum cadunt, revelari possunt. *Primum arcanum* est, quod Verbum in sensu litterae sit in suo pleno et in sua potentia. Sunt enim tres sensus secundum tres gradus in Verbo, sensus caelestis, sensus spiritualis, et sensus naturalis. Quoniam illi sensus secundum tres gradus altitudinis in Verbo sunt, et conjunctio illorum fit per correspondentias, ideo ultimus sensus, qui est naturalis, et vocatur sensus litterae, non modo est complexus, continens et basis sensuum interiorum correspondentium, sed etiam est Verbum in ultimo sensu in suo pleno et in sua potentia. Quod ita sit, multis ostensum et confirmatum est in *Doctrina Nova Hierosolymae de Scriptura Sacra* (n. 27–35, 36–49, 50–61, 62–69). *Alterum arcanum* est, quod Dominus in mundum venerit, ac suscepit Humanum, ut in potentiam subjugandi inferna, ac in ordinem redigendi omnia tam in caelis quam in terris, se mitteret. Hoc Humanum superinduxit Humano suo priori. Humanum quod in mundo superinduxit, fuit sicut humanum hominis in mundo, utrumque tamen Divinum, et inde infinite transcendens humana finita angelorum et hominum. Et quia plene glorificavit Humanum naturale usque ad ultima ejus, ideo cum toto Corpore resurrexit, secus ac ullus homo. Per assumptionem hujus Humani induit omnipotentiam Divinam non modo subjugandi inferna, ac in ordinem redigendi caelos, sed etiam inferna in aeternum subjugata tenendi, et salvandi homines. Haec potentia intelligitur, per quod sedeat ad dex-

it is so has been shown repeatedly by living experience, and it has been said that it is from this that inductions into the ministry are performed by the laying on of hands, and that "touching with the hand" signifies communicating, with other like things. From all this the conclusion is formed, that the all of charity and faith is in works, and that charity and faith without works are like rainbows about the sun, which vanish away and are lost in the clouds. On this account "works" and "doing works" are so often mentioned in the Word, and it is said that a man's salvation depends upon these, moreover, he that doeth is called a wise man, and he that doeth not is called a foolish man. But it should be remembered that by "works" here are meant uses actually done, for the all of charity and faith is in uses and according to uses. There is this correspondence of works with uses, because the correspondence is spiritual, but it is carried out through substances and matters, which are subjects.

221. Two arcana, which are brought within reach of the understanding by what precedes, may here be revealed. *First*, The Word is in its fulness and in its power in the sense of the letter. For there are three senses in the Word, according to the three degrees, the celestial sense, the spiritual sense, and the natural sense. Since these senses are in the Word according to the three degrees of height, and their conjunction is effected by correspondences, the outmost sense, which is the natural and is called the sense of the letter, is not only the complex, containing and base of the corresponding interior senses, but moreover in the outmost sense the Word is in its fulness and in its power. This is abundantly shown and proved in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 27-35, 36-49, 50-61, 62-69). *Secondly*, The Lord came into the world, and took upon Him a Human, in order to put Himself into the power of subjugating the hells, and of reducing all things to order both in the heavens and on the earth. This Human He put on over His former Human. This Human which He put on in the world was like man's human in the world. Yet both Humans are Divine, and therefore infinitely transcend the finite humans of angels and men. And because He fully glorified the natural Human even to its outmosts, He rose again with the whole body, differently from any man. Through the assumption of this Human the Lord put on Divine Omnipotence not only for subjugating the hells, and reducing the heavens to order, but also for holding the hells in subjection to eternity, and saving mankind. This power is meant by His "sitting at the right

tram potentiae et virtutis Dei Quoniam Dominus per assumptionem Humani naturalis Se fecit Divinum Verum in ultimis, ideo vocatur Verbum, ac dicitur quod Verbum Caro factum sit; ac Divinum Verum in ultimis est Verbum quoad sensum litterae Hoc Se fecit per impletionem omnium Verbi de Ipso in *Mose* et *Prophetis* Unusquisque enim homo est suum bonum et suum verum, homo non aliunde est homo Dominus autem per assumptionem Humani naturalis est ipsum Divinum Bonum et Divinum Verum, seu quod idem, est Ipse Divinus Amor et Divina Sapientia, tam in primis quam in ultimis Inde est, quod in caelis angelicis appareat ut Sol, post adventum Ipsius in mundum in fortiori jubare et in majori splendore, quam ante adventum Ipsius Hoc arcanum est, quod per doctrinam graduum potest sub intellectum cadere De omnipotentia Ipsius ante adventum in mundum, in sequentibus dicitur

QUOD UTRIUSQUE GENERIS GRADUS SINT IN OMNIUM
MAXIMIS ET MINIMIS QUAE CREATA SUNT.

222. Quod omnium maxima et minima ex gradibus discretis et continuis, seu altitudinis et latitudinis consistent, non potest illustrari per exempla ex visibilibus, quia minima non exstant coram oculis, et maxima quae exstant, non distincta in gradus apparent Quapropter hanc rem non licet nisi quam per universalia demonstrare Et quia angeli in sapientia ex universalibus sunt, et inde in scientia de singularibus, licet de his effata illorum proferre.

223. Angelorum effata de hac re sunt haec quod non detur tam minimum, in quo non sint gradus utriusque generis, ut, non minimum in aliquo animali, non minimum in aliquo vegetabili, nec minimum in aliquo minerali, nec minimum in aethere et aere, et quia aether et aer sunt receptacula caloris et lucis, quod non detur minimum caloris et lucis, et quia calor spiritualis et lux spiritualis sunt receptacula amoris et sapientiae, quod nec detur minimum horum, in quibus non utriusque generis gradus sunt Ex angelorum effatis etiam est, quod minimum affectionis, ac minimum cogitationis, immo quod minimum ideae cogitationis, consistat ex utriusque generis

hand of the power and might of God " Because the Lord, by the assumption of a natural Human, made Himself Divine Truth in outmosts, He is called "the Word," and it is said that "the Word was made flesh," Divine Truth in outmosts being the Word in the sense of the letter This the Lord made Himself by fulfilling all things of the Word concerning Himself in Moses and the Prophets For while every man is his own good and his own truth, and man is a man on no other ground, the Lord, by the assumption of a natural Human, is Divine Good itself and Divine Truth itself, or what is the same, He is Divine Love itself and Divine Wisdom itself, both in Firsts and in Lasts Consequently the Lord, since His advent into the world, appears as a sun in the angelic heavens, in stronger radiance and in greater splendor than before His advent This is an arcanum which is brought within the range of the understanding by the doctrine of degrees The Lord's omnipotence before His advent into the world will be treated of in what follows.

THERE ARE DEGREES OF BOTH KINDS IN THE GREATEST AND
IN THE LEAST OF ALL CREATED THINGS

222. That the greatest and the least of all things consist of discrete and continuous degrees, that is, of degrees of height and of breadth, cannot be illustrated by examples from visible objects, because the least things are not visible to the eyes, and the greatest things which are visible seem undistinguished into degrees, consequently this matter does not allow of demonstration otherwise than by universals And since angels are in wisdom from universals, and from that in knowledge of particulars, it is allowed to bring forward their statements concerning these things

223. The statements of angels on this subject are as follows There can be nothing so minute as not to have in it degrees of both kinds, for instance, there can be nothing so minute in any animal, or in any plant, or in any mineral, or in the ether or air, as not to have in it these degrees; and since ether and air are receptacles of heat and light, and spiritual heat and spiritual light are the receptacles of love and wisdom, there can be nothing of heat and light or of love and wisdom so minute as not to have in it degrees of both kinds Angels also declare that the minutest thing of an affection or of a thought, nay, that the minutest thing of an idea of thought, consists of degrees of both kinds, and that

gradibus, et quod minimum, quod non ex illis consistit, sit nihil, non enim habet formam, ita non quale, nec aliquem statum qui mutari et variari potest, et per id existere. Angeli confirmant id per hoc verum, quod infinita in Deo Creatore, qui est Dominus ab aeterno, distincte unum sint, ac quod infinita in infinitis Ipsius, et quod in infinite infinitis sint gradus utriusque generis, qui etiam in Ipso distincte unum sunt, et quia illa in Ipso sunt, et ab Ipso omnia creata sunt, et quae creata sunt, in quadam imagine referunt illa quae in Ipso sunt, sequitur quod non detur minimum finitum, in quo non tales gradus sunt. Quod illi gradus aeque in minimis ac in maximis sint, est quia Divinum in maximis et minimis est idem. Quod in Deo Homine infinita distincte unum sint, videatur supra (n 17-22), et quod Divinum in maximis et minimis sit idem (n 77-82), quae adhuc illustrata sunt (n 155, 169, 171)

224. Quod non minimum amoris et sapientiae, nec minimum affectionis et cogitationis, et nec minimum ideae cogitationis, detur in quo non sunt utriusque generis gradus, est quia amor et sapientia sunt substantia et forma (ut supra, n 40-43, ostensum est), similiter affectio et cogitatio. Et quia non datur forma, in qua non illi gradus sunt, ut supra dictum est, sequitur quod similes gradus illis sint, separare enim amorem et sapientiam, tum affectionem et cogitationem a substantia in forma, est annihilare illa, quia non dantur extra sua subiecta, sunt enim horum status ab homine percepti in variatione, qui sistunt illa

225. Maxima, in quibus utriusque generis gradus sunt, est universum ⁽¹⁾in toto suo complexu, est mundus naturalis in suo complexu, estque mundus spiritualis in suo; est quodvis imperium, et quodvis regnum in suo complexu, est omne civile, omne morale et omne spirituale eorum, in suo complexu; totum regnum animale, totum regnum vegetabile, et totum regnum minerale, quodlibet in suo complexu, sunt omnes atmosphaerae utriusque mundi simul sumptae, tum calores et lucis earum. Pariter minus communia, ut homo in suo complexu, omne animal in suo, omnis arbor et omne virgultum in suo, tum omnis lapis et omne metallum in suo. Horum formae sunt similes quoad id, quod ex utriusque generis gradibus consistant causa est, quia Divinum, a quo creata sunt, in

a minute thing not consisting of these degrees would be nothing, for it would have no form, thus no quality, nor any state which could be changed and varied, and by this means have existence. Angels confirm this by the truth, that infinite things in God the Creator, who is the Lord from eternity, are one distinctly, and that there are infinite things in His infinities, and that in things infinitely infinite there are degrees of both kinds, which also in Him are one distinctly, and because these things are in Him, and all things are created by Him, and things created repeat in an image the things which are in Him, it follows that there cannot be the least finite in which there are not such degrees. These degrees are equally in things least and greatest, because the Divine is the same in things greatest and in things least. That in God-Man infinite things are one distinctly, see above (n. 17-22), and that the Divine is the same in things greatest and in things least (n. 77-82), which positions are further illustrated (n. 155, 169, 171)

224. There cannot be the least thing of love and wisdom, or the least thing of affection and thought, or even the least thing of an idea of thought, in which there are not degrees of both kinds, for the reason that love and wisdom are substance and form (as was shown above, n. 40-43), and the same is true of affection and thought, and because there can be no form in which these degrees are not (as was said above), it follows that in these there are like degrees, for to separate love and wisdom, or affection and thought, from substance in form, is to annihilate them, since they are not possible outside of their subjects, for they are states of their subjects perceived by man variously, which states present them to view

225. The greatest things in which there are degrees of both kinds, are the universe in its whole complex, the natural world in its complex, and the spiritual world in its complex; every empire and every kingdom in its complex, also, all civil, moral and spiritual concerns of these in their complex, the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its complex, all atmospheres of both worlds taken together, also their heats and lights. Likewise things less general, as man in his complex, every animal in its complex, every tree and every shrub in its complex, also every stone and every metal in its complex. The forms of these are alike in this, that they consist of degrees of both kinds, the reason is that the Divine, by which they are created, is the same in things greatest and least (as was shown above, n. 77-82)

maximis et minimis est idem (ut supra, n. 77-82, demonstratum est) Horum omnium singularia et singularissima sunt communibus et communissimis similia in eo, quod sint formae utriusque generis ¹graduum

226. Ex eo quod maxima et minima sint formae utriusque generis graduum, est connexio eorum a primis ad ultima, similitudo enim illa conjungit Sed usque non datur aliquod minimum quod idem est cum altero, per id est omnium singularium et singularissimorum distinctio Quod non aliquod minimum in aliqua forma, aut inter aliquas formas, quod est idem, detur, est quia in maximis sunt similes gradus, et maxima ex minimis consistunt quando tales gradus in maximis sunt, et secundum illos perpetua discrimina a summo ad imum, et a centro ad peripherias, sequitur quod non dentur aliqua minora et minima illorum, in quibus similes gradus sunt, quae idem sunt

227. Ex sapientia angelica etiam est, quod perfectio universi creati sit ex similitudine communium et particularium, seu maximorum et minimorum quoad illos gradus tunc enim spectat unum alterum ut suum simile, cum quo ad omnem usum conjungi potest, ac omnem finem sistere in effectu

228. Verum haec possunt ut paradoxa videri, quia per applicationes ad visibilia non sunt ostensa, sed usque abstracta, quia universalis, solent melius comprehendere quam applicata, haec enim perpetuae varietatis sunt, ac varietas obscurat.

229. Traditur a quibusdam quod substantia tam simplex detur, ut non sit forma a minoribus formis, et quod ex illa substantia per coacervationes existant substantiata seu composita, et tandem substantiae quae materiae vocantur Sed usque tales simplicissimae substantiae non dantur Quid enim est substantia absque forma? Est tale de quo non aliquid praedicari potest, et ex ente, de quo nihil praedicari potest, non potest aliquid per coacervationes conflare Quod innumerabilia sint in omnium primis substantiis creatis, quae sunt minima et simplicissima, videbitur in sequentibus, ubi de formis agetur

The particulars and the veriest particulars of all these are like generals and the largest generals in this, that they are forms of both kinds of degrees

226. On account of things greatest and least being forms of both kinds of degrees, there is connection between them from first to last, for likeness conjoins them. Still, there can be no least thing which is the same as any other, consequently all particulars are distinct from each other, likewise all veriest particulars. In any form or in different forms there can be no least thing the same as any other, for the reason that in larger forms there are like degrees, and the larger are made up of leasts. From there being such degrees in the larger forms, and continuous differences in accordance with these degrees, from top to bottom and from centre to circumference, it follows that their lesser or least constituents, in which there are like degrees, can no one of them be the same as any other

227. It is likewise a matter of angelic wisdom that from this likeness between generals and particulars, that is, between things greatest and least in respect to these degrees, comes the perfection of the created universe, for thereby one thing regards another as its like, with which it can be conjoined for every use, and bring every end into effect

228. But these things may seem paradoxical, because they are not explained by application to visible things, yet things abstract, being universals, are often better comprehended than things applied, for these are of perpetual variety, and variety obscures

229. Some contend that there can be a substance so simple as not to be a form from lesser forms, and out of that substance, accumulated into masses, substantiated or composite things arise, and finally substances called material. But there can be no such absolutely simple substances. For what is substance without form? It is that of which nothing can be predicated, and out of mere being of which nothing can be predicated, no process of heaping up can make anything. That there are things innumerable in the first created substances of all things, that is, in things most minute and simple, will be seen in what follows, where forms are treated of.

QUOD TRES GRADUS ALTITUDINIS INFINITI ET INCRE-
ATI SINT IN DOMINO, ET QUOD TRES GRADUS
FINITI ET CREATI SINT IN HOMINE

230. Quod in Domino tres gradus altitudinis infiniti et increati sint, est quia Dominus est ipse Amor et ipsa Sapientia, ut in antecedentibus demonstratum est, et quia Dominus est ipse Amor et ipsa Sapientia, ideo quoque est ipse Usus, nam amor pro fine habet usum, quem producit per sapientiam, amor enim et sapientia absque usu non habent terminum aut finem, seu non habent suum domicilium, quapropter non potest dici quod sint et existant, nisi sit usus in quo Haec tria constituunt tres gradus altitudinis in subjectis vitae Sunt haec tria sicut finis primus, finis medius qui vocatur causa, et finis ultimus qui vocatur effectus Quod finis, causa et effectus constituent tres gradus altitudinis, supra ostensum est et multis confirmatum

231. Quod tres illi gradus in homine sint, constare potest ex elevatione mentis ejus usque ad gradus amoris et sapientiae, in quibus sunt angeli secundi et tertii caeli, omnes enim angeli fuerunt nati homines, et homo quoad interiora quae mentis ejus sunt, est caelum in minima forma, quot itaque caeli sunt, tot gradus altitudinis sunt apud hominem a creatione Homo etiam est imago et similitudo Dei, quare illi tres gradus inscripti sunt homini, quia in Deo Homine, hoc est, in Domino sunt Quod illi gradus in Domino infiniti et increati sint, et quod illi in homine finiti et creati sint, constare potest ex illis, ^[1]quae in Parte Prima demonstrata sunt ut ex his, quod Dominus sit Amor et Sapientia in Se, et quod homo sit recipiens amoris et sapientiae a Domino, tum quod de Domino nihil nisi quam Infinitum dici queat, et quod de homine nihil nisi quam finitum

232. Illi tres gradus apud angelos nominantur *caelestis*, *spiritualis*, et *naturalis*, ac illis gradus caelestis est gradus amoris, gradus spiritualis est gradus sapientiae, et gradus naturalis est gradus usuum Causa quod illi gradus ita nominentur, est quia caeli in duo regna distincti sunt, ac unum regnum nominatur caeleste, et alterum spirituale, quibus accedit tertium regnum, in quo sunt homines in mundo, quod est regnum naturale Etiam angeli, ex quibus regnum caeleste consistit, in amore

IN THE LORD THE THREE DEGREES OF HEIGHT ARE INFINITE AND UNCREATE, BUT IN MAN THEY ARE FINITE AND CREATED

230. In the Lord the three degrees of height are infinite and uncreate, because the Lord is Love itself and Wisdom itself (as has been already shown), and because the Lord is Love itself and Wisdom itself, He is also Use itself. For love has use for its end, and brings forth use by means of wisdom, for without use love and wisdom have no boundary or end, that is, no home of their own, consequently they cannot be said to have being and existence unless there be use in which they may be. These three constitute the three degrees of height in subjects of life. They are three, like first end, middle end which is called cause, and last end which is called effect. That end, cause and effect constitute three degrees of height has been shown above and abundantly proved.

231. That in man there are these three degrees can be seen from the elevation of his mind even to the degrees of love and wisdom in which angels of the second and third heavens are, for all angels were born men, and man, as regards the interiors pertaining to his mind, is heaven in least form, therefore there are in man, by creation, as many degrees of height as there are heavens. Moreover, man is an image and likeness of God, consequently these three degrees have been inscribed on man, because they are in God-Man, that is, the Lord. That in the Lord these degrees are infinite and uncreate, and in man finite and created, can be seen from what was shown in Part First, namely, from this, that the Lord is Love and Wisdom in Himself, and that man is a recipient of love and wisdom from the Lord, also, that of the Lord nothing but what is infinite can be predicated, and of man nothing but what is finite.

232. These three degrees with the angels are called Celestial, Spiritual, and Natural, and for them the celestial degree is the degree of love, the spiritual the degree of wisdom, and the natural the degree of uses. These degrees are so called because the heavens are divided into two kingdoms, one called the celestial, the other the spiritual, to which is added a third kingdom wherein are men in the world, and this is the natural kingdom. Moreover, the angels of whom the celestial kingdom consists are in love, the angels, of whom the spiritual kingdom consists are in wisdom, while men in the world are in uses;

sunt; ac angeli ex quibus regnum spirituale consistit, in sapientia sunt, at homines in mundo in usibus sunt; ac ideo illa regna conjuncta sunt. Quomodo intelligendum est quod homines in usibus sint, in Parte sequente dicitur

233. Ex caelo dictum est mihi, quod in Domino ab aeterno, qui est Jehovah, ante assumptionem Humanum in mundo, fuerint bini gradus priores actualiter, et tertius gradus in potentia, quales etiam sunt apud angelos; sed quod post assumptionem humanum in mundo, etiam tertium gradum, qui naturalis vocatur, superinduerit, et quod per id factus sit Homo similis homini in mundo, cum discrimine tamen, quod hic gradus, sicut priores, infinitus et increatus sit, et quod illi gradus in angelo et in homine finiti et creati sint. Divinum enim, quod impleverat omnia spatia absque spatio (n 69-72), etiam ad ultima naturae penetravit, sed ante assumptionem Humanum fuit Divinus influxus in naturalem gradum mediatum per caelos angelicos, sed post assumptionem immediatus ab Ipso, quae causa est, quod omnes ecclesiae in mundo ante adventum Ipsius repraesentativae spiritualium et caelestium fuerint, sed post adventum Ipsius factae sint naturales spirituales et caelestes, et quod repraesentativus cultus sit abolitus quae etiam causa fuit, quod Sol caeli angelici, qui est ut supra dictum est, primum procedens Divini Amoris et Divinae Sapientiae Ipsius, post assumptionem Humanum effulserit jubare et splendore eminentiori, quam ante assumptionem. Hoc quoque intelligitur per haec apud *Esaiam*.

In die illo "erit lux Lunae sicut lux Solis, et lux Solis erit septupla sicut lux septem dierum" (xxx [1]26),

haec dicta sunt de statu caeli et ecclesiae post adventum Domini in mundum. Ac in *Apocalypsi*

Visa est facies Filii hominis "sicut sol fulget in sua potentia" (i 16), et alibi

(ut *Esai* lx 20, 2 *Sam* xxiii 3, 4, *Matth* xvii 1, 2)

Illustratio hominum mediata per caelum angelicum, quae fuit ante adventum Domini, comparari potest luci lunae, quae est lux solis mediata, quae quia post adventum Ipsius facta est immediata, dicitur apud *Esaiam*, quod "lux lunae erit sicut lux solis," et apud *Davidem*,

therefore these kingdoms are conjoined How it is to be understood that men are in uses will be shown in the next Part

233. It has been told me from heaven, that in the Lord from eternity, who is Jehovah, before His assumption of a Human in the world, the two prior degrees existed actually, and the third degree potentially, as they do also with angels, but that after the assumption of a Human in the world, He put on also the third degree, called the natural, thereby becoming Man, like a man in the world, but with the difference, that in the Lord this and the prior degrees are infinite and uncreate, while in angel and in man they are finite and created For the Divine which, apart from space, had filled all spaces (n 69-72), penetrated even to the outmosts of nature, yet before the assumption of the Human, there was a Divine influx into the natural degree mediate through the angelic heavens, but after the assumption immediate from Himself This is the reason why all Churches in the world before His Advent were representative of spiritual and celestial things, but after His Advent became spiritual-natural and celestial-natural, and representative worship was abolished This also was the reason why the sun of the angelic heaven, which, as was said above, is the first proceeding of His Divine Love and Divine Wisdom, after the assumption of the Human shone out with greater effulgence and splendor than before And this is what is meant by these words in *Isaiah*

“In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days” (xxx 26)

This is said of the state of heaven and of the Church after the Lord's coming into the world Again, in the *Apocalypse*

The countenance of the Son of Man “was as the sun shineth in his strength” (i 16),

and elsewhere

(as in *Isaiah* lx 20, 2 *Sam* xxiii 3, 4, *Matt* xvii i, 2)

The mediate enlightenment of men through the angelic heaven, which existed before the coming of the Lord, may be compared to the light of the moon, which is the mediate light of the sun, and because after His coming this was made immediate, it is said in *Isaiah* that “the light of the moon shall be as the light of the sun”, and in *David*

“Florebit in die Ipsius justus, et multa pax usque dum non luna”
(*Psalmi* lxxii 7),

hoc etiam de Domino

234. Quod Dominus ab aeterno, seu Jehovah, tertium illum gradum per assumptionem Humani in mundo superinducit, erat ex causa, quia in illum non potuit intrare nisi quam per naturam similem naturae humanae, ita non nisi quam per conceptionem a Divino suo, et per nativitatem a virgine, sic enim potuit naturam, quae in se est mortua, et usque receptaculum Divini, exuere, ac Divinum induere. Hoc intelligitur per binos status Domini in mundo, qui vocantur status exinanitionis et status glorificationis, de quibus in *Doctrina Novae Hierosolymae de Domino* actum est

235. Haec de triplici ascensu graduum altitudinis in genere dicta sunt, sed quia illi gradus dantur in maximis et minimis, ut in mox praecedente articulo dictum est, de illis non potest hic aliquid in specie dici solum hoc, quod tales gradus in omnibus et singulis amoris, et inde tales gradus in omnibus et singulis sapientiae, et ex illis tales gradus in omnibus et singulis usuum sint, sed quod omnes illi in Domino sint infiniti, in angelo autem et in homine finiti. At quomodo gradus illi sunt in amore, in sapientia, et in usibus, non potest describi et evolvi nisi in serie.

QUOD TRES ILLI GRADUS ALTITUDINIS IN QUOVIS HOMINE A NATIVITATE SINT, ET QUOD SUCCESSIVE POSSINT APERIRI, ET QUOD SICUT APERIUNTUR, HOMO IN DOMINO SIT, ET DOMINUS IN ILLO

236. Quod tres gradus altitudinis in quovis homine sint, haecenus non innotuit causa est, quia illi gradus non cogniti fuerunt, et quamdiu illi gradus latuerunt, non possunt alii gradus sciri, quam gradus continui, et cum hi gradus solum sciuntur, credi potest quod amor et sapientia apud hominem modo per continuum crescant. At sciendum est, quod apud unumquemvis hominem a nativitate tres gradus altitudinis seu discreti sint, unus supra aut intra alterum et quod unusquisque gradus altitudinis seu discretus etiam habeat gradus latitudinis seu continuos, secundum quos ille crescit per continuum, nam utriusque generis gradus in omnium maximis et minimis

"In his days shall the righteous flourish, and abundance of peace until there is no longer any moon" (lxxii 7)

This also is said of the Lord

234. It was by the assumption of a Human in the world that the Lord from eternity, that is, Jehovah, put on this third degree, for the reason that He could enter into this degree only by means of a nature like human nature, thus only by means of conception from His Divine and by birth from a virgin, for in this way He could put off a nature which, although a receptacle of the Divine, is in itself dead, and could put on the Divine. This is meant by the Lord's two states in the world, which are called the state of exinanition and the state of glorification, which are treated of in *The Doctrine of the New Jerusalem concerning the Lord*

235. Of the threefold ascent of the degrees of height this much has been said in general, but these degrees cannot here be discussed in detail, because (as was said in the preceding chapter) there must be these three degrees in things greatest and least, this only need be said, that there are such degrees in each and all things of love, and therefrom in each and all things of wisdom, and from both of these in each and all things of use. In the Lord all these degrees are infinite, in angel and man they are finite. But how there are these three degrees in love, in wisdom, and in uses cannot be described and unfolded except in series

THESE THREE DEGREES OF HEIGHT ARE IN EVERY MAN FROM BIRTH, AND CAN BE OPENED SUCCESSIVELY, AND, AS THEY ARE OPENED, MAN IS IN THE LORD AND THE LORD IN MAN

236. It has not been understood heretofore that there are three degrees of height in every man, for the reason that these degrees have not been known about, and so long as they remained unnoticed, none but continuous degrees could be known, and when none but continuous degrees are known, it may be supposed that love and wisdom increase in man only by continuity. But it should be known, that in every man from his birth there are three degrees of height, or discrete degrees, one above or within another, and that each degree of height, or discrete degree, has also degrees of breadth, or continuous degrees, according to which it increases by continuity. For there

sunt, ut supra (n 222-229) ostensum est non enim potest dari unius generis gradus absque altero

237. Tres illi gradus altitudinis nominantur naturalis, spiritualis et caelestis, ut supra (n 232) dictum est Homo dum nascitur, primum venit in gradum naturalem, et hic apud illum crescit per continuum secundum scientias ac secundum intellectum per illas acquisitum, usque ad summum intellectus quod vocatur rationale Sed usque per id non aperitur alter gradus, qui vocatur spiritualis, hic aperitur per amorem usum ex intellectualibus, sed per amorem usum spirituales, qui amor est amor erga proximum: hic gradus similiter potest crescere per gradus continuum usque ad ejus summum, et crescit per cognitiones veri et boni, seu per veritates spirituales At, usque per has non aperitur tertius gradus, qui vocatur caelestis, sed hic aperitur per caelestem amorem usus, qui amor est amor in Dominum, et amor in Dominum non aliud est, quam praecepta Verbi mandare vitae, quae in summa sunt fugere mala quia infernalit et diabolica, ac facere bona quia caelestia et Divina Tres illi gradus ita successive apud hominem aperiuntur

238. Homo, quamdiu in mundo vivit, non scit aliquid de ^[1]aperitione illorum graduum apud se, causa est, quia tunc in gradu naturali, qui est ultimus, est, et ex illo tunc cogitat, vult, loquitur et agit, et spiritualis gradus, qui est interior, cum naturali gradu non communicat per continuum, sed per correspondentias, et communicatio per correspondentias non sentitur At usque dum homo naturalem gradum exiit, quod fit cum moritur, tunc venit in illum gradum qui apud illum in mundo apertus fuit, in spirituales ille apud quem spiritualis gradus apertus fuit, in caelestem ille apud quem caelestis gradus Ille qui in spirituales gradum post mortem venit, non amplius naturaliter cogitat, vult, loquitur et agit, sed spiritualiter, et qui in caelestem, ille secundum suum gradum cogitat, vult, loquitur et agit Et quia communicatio trium graduum inter se datur solum per correspondentias, ideo discrimina amoris, sapientiae et usus quoad gradus illos talia sunt, ut non commune per aliquod continuum inter se habeant Ex his patet, quod homini tres gradus altitudinis sint, et quod successive possint aperiiri

239. Quoniam tres gradus amoris et sapientiae et inde usus dantur apud hominem, sequitur quod tres gra-

are degrees of both kinds in things greatest and least of all things (as was shown above, n 222-229), for no degree of one kind is possible without degrees of the other kind

237. These three degrees of height are called natural, spiritual, and celestial (as was said above, n 232) When man is born he comes first into the natural degree, and this grows in him, by continuity, with his growth in knowledge and in understanding acquired by means of knowledge, even to the height of the understanding which is called the rational Yet not by this means is the second or spiritual degree opened. This degree is opened by means of a love of uses conformable to what the understanding has acquired, but a spiritual love of uses, which is love towards the neighbor This degree may grow in like manner by continuous degrees to its height, and it grows by means of knowledges of truth and good, that is, by spiritual truths Yet even by such truths the third or celestial degree is not opened for this degree is opened by means of the celestial love of use, which is love to the Lord, and love to the Lord is nothing else than committing to life the precepts of the Word, the sum of which is to shun evils because they are hellish and devilish, and to do good because it is heavenly and divine In this manner these three degrees are successively opened in man

238. So long as man lives in the world he knows nothing of the opening of these degrees within him, because he is then in the natural degree, which is the outmost, and from this he thinks, wills, speaks, and acts, and the spiritual degree, which is interior, communicates with the natural degree, not by continuity but by correspondences, and communication by correspondences is not sensibly felt But when man puts off the natural degree, which he does at death, he comes into that degree which has been opened within him in the world, one in whom the spiritual degree has been opened coming into that degree, and one within whom the celestial degree has been opened coming into that degree One who comes into the spiritual degree after death no longer thinks, wills, speaks, and acts naturally, but spiritually; and one who comes into the celestial degree thinks, wills, speaks, and acts according to that degree And as there can be communication between degrees only by correspondences, the differences of love, wisdom, and use, as regards these degrees are such as to have no common ground by means of anything continuous From all this it is plain that man has three degrees of height that may be successively opened in him.

dus voluntatis ac intellectus et inde conclusi, et sic determinationis ad usum, dentur apud illum, nam voluntas est receptaculum amoris, et intellectus receptaculum sapientiae, ac conclusum est usus ex illis. Ex quibus patet, quod apud unumquemvis hominem sit voluntas et intellectus naturalis, spiritualis et caelestis in potentia a nativitate, et in actu dum aperiuntur. Verbo, mens hominis, quae consistit ex voluntate et intellectu, ex creatione et inde ex nativitate est trium graduum, ita quod homini sit mens naturalis, mens spiritualis et mens caelestis, et quod homo per id elevari possit in sapientiam angelicam, ac illam possidere quando in mundo vivit; sed usque in illam non venit nisi quam post mortem, si fit angelus, et tunc loquitur ineffabilia et naturali homini incomprehensibilia. Cognovi hominem mediocriter doctum in mundo, et post mortem vidi illum et locutus sum cum illo in caelo, et clare percepi quod locutus sit sicut angelus, et quod illa quae locutus est, homini naturali imperceptibilia essent. Causa erat, quia in mundo praecepta Verbi applicuerat vitae, et coluerat Dominum, et inde a Domino in tertium gradum amoris et sapientiae elevatus est. Interest ut haec elevatio mentis humanae sciatur, inde enim pendet intellectus sequentium.

240. Sunt binae facultates a Domino apud hominem, per quas homo distinguitur a bestiis. Una facultas est, quod possit intelligere quid verum est, et quid bonum; haec facultas vocatur rationalitas, et est facultas ejus intellectus. altera facultas est quod possit facere verum et bonum, haec facultas vocatur libertas, et est facultas ejus voluntatis. homo enim potest ex rationalitate sua cogitare quicquid lubet, tam cum Deo quam contra Deum, et cum proximo et contra proximum, et quoque potest velle et facere, quae cogitat, sed cum videt malum et timet poenam, potest ex libero desistere a faciendo. Homo ex binis illis facultatibus est homo, et distinguitur a bestiis. Binae illae facultates sunt homini a Domino, et continue sunt ab Ipso, nec ei auferuntur, nam si auferrentur, periret humanum ejus. In his binis facultatibus est Dominus apud unumquemvis hominem, tam apud bonum quam apud malum, sunt illae mansio Domini in humano genere inde est quod omnis homo tam bonus quam malus vivat in aeternum. At mansio Domini propior apud hominem est, sicut homo mediis illis facultatibus aperit gradus superiores,

239. Since man is endowed with three degrees of love and wisdom, and therefore of use, it follows that there must be three degrees, of will, of understanding, and of result therefrom, thus of determination to use, for will is the receptacle of love, understanding the receptacle of wisdom, and result is use from these. From this it is evident that there are in every man a natural, a spiritual, and a celestial will and understanding, potentially by birth and actually when they are opened. In a word, the mind of man, which consists of will and understanding, is, from creation and therefore from birth, of three degrees, so that man has a natural mind, a spiritual mind, and a celestial mind, and can thereby be elevated into and possess angelic wisdom while he lives in the world, but it is only after death, and then only if he becomes an angel, that he enters into that wisdom, and his speech then becomes ineffable and incomprehensible to the natural man. I knew a man of moderate learning in the world, whom I saw after death and spoke with in heaven, and I clearly perceived that he spoke like an angel, and that the things he said would be inconceivable to the natural man, and for the reason that in the world he had applied the precepts of the Word to life and had worshipped the Lord, and was therefore raised up by the Lord into the third degree of love and wisdom. It is important that this elevation of the human mind should be known about, for upon it depends the understanding of what follows.

240. There are in man from the Lord two capacities whereby he is distinguished from beasts. One of these is the ability to understand what truth is and what good is, this is called rationality, and is a capacity of his understanding. The other is an ability to do what is true and good, this is called freedom, and is a capacity of his will. For man by virtue of his rationality is able to think whatever he pleases, either with or against God, either with or against the neighbor, he is also able to will and to do what he thinks, but when he sees evil and fears punishment, he is able, by virtue of his freedom, to abstain from doing it. By virtue of these two capacities man is man, and is distinguished from beasts. Man has these two capacities from the Lord, and they are from Him every moment, nor are they taken away, for if they were man's human would perish. In these two capacities the Lord is with every man, good and evil alike, they are the Lord's abode in the human race. From this it is that all men live forever, the good as well as the evil. But the Lord's abode is nearer in man as man by the agency

per aperitionem enim illorum venit in gradus superiores amoris et sapientiae, sic propius ad Dominum Ex his constare potest, quod sicut illi gradus aperiuntur, ita homo in Domino sit, et Dominus in illo

241. Dictum est supra, quod tres gradus altitudinis sint sicut finis, causa et effectus, et quod secundum illos gradus succedant amor, sapientia et usus, quare hic paucis dicetur de amore quod sit finis, de sapientia quod sit causa, et de usu quod sit effectus Quisque qui rationem suam, dum illa in luce est, consulit, potest videre quod amor hominis sit finis omnium ejus, nam quod amat, hoc cogitat, hoc concludit, et hoc facit, consequenter pro fine habet, homo etiam ex ratione sua videre potest, quod sapientia sit causa, nam ille, seu ejus amor qui est finis, in intellectu conquirat media, per quae ad finem suum perveniat, ita consulit sapientiam suam, ac media illa faciunt causam per quam Quod usus sit effectus absque explicatione patet Sed amor apud unum hominem non est idem qui apud alterum, ita nec sapientia apud unum est eadem quae apud alterum, proinde nec usus, et quia tria illa homogenea sunt, (ut supra, n 189-194, ostensum est,) sequitur, quod qualis apud hominem est amor, talis apud illum sit sapientia, et quod talis sit usus Dicitur sapientia, sed intelligitur id quod intellectus ejus est

QUOD LUX SPIRITUALIS INFLUAT PER TRES GRADUS
APUD HOMINEM, SED NON CALOR SPIRITUALIS,
NISI QUANTUM HOMO FUGIT MALA UT PECCATA,
ET SPECTAT AD DOMINUM.

^[2]**242.** Ex supra demonstratis constat, quod a Sole caeli, qui est primum procedens Divini Amoris et Divinae Sapientiae, (de quo in Secunda Parte actum est,) procedat lux et calor, a Sapientia Ipsius lux, et ab Amore Ipsius calor, et quod lux sit receptaculum sapientiae, et calor receptaculum amoris, et quod quantum homo in sapientiam venit, tantum in Divinam illam lucem veniat, et quantum in amorem, tantum in Divinum illum calorem Ex supra demonstratis etiam constat, quod tres gradus lucis et tres gradus caloris sint, seu tres gradus sapientiae et tres gradus amoris, et quod illi gradus apud hominem formati sint, ut homo receptaculum Divini Amoris et Divinae Sa-

of these capacities opens the higher degrees, for by the opening of these man comes into higher degrees of love and wisdom, thus nearer to the Lord. From this it can be seen that as these degrees are opened man is in the Lord and the Lord in him.

241. It was said above, that the three degrees of height are like end, cause, and effect, and that love, wisdom, and use follow in succession according to these degrees, therefore a few things shall be said here about love as being end, wisdom as being cause, and use as being effect. Whoever consults his reason, if it is enlightened, can see that the end of all things of man is his love, for what he loves that he thinks, decides upon, and does, consequently that he has for his end. One can also see from his reason that wisdom is cause, for a man, that is, man's love, which is his end, searches in his understanding for its means through which to attain its end, thus consulting its wisdom, and these means constitute the instrumental cause. That use is effect is evident without explanation. But one man's love is not the same as another's, neither is one man's wisdom the same as another's, so is it with use. And since these three are homogeneous (as was shown above, n 189-194), it follows that such as is the love in man, such is the wisdom and such is the use. By wisdom is here meant what pertains to man's understanding.

SPIRITUAL LIGHT FLOWS IN WITH MAN THROUGH THREE DEGREES, BUT NOT SPIRITUAL HEAT, EXCEPT SO FAR AS ONE SHUNS EVILS AS SINS AND LOOKS TO THE LORD

242. It is evident from what has been shown above that from the sun of heaven, which is the first proceeding of Divine Love and Divine Wisdom (treated of in Part Second), light and heat proceed from its wisdom light, and from its love heat, also that light is the receptacle of wisdom, and heat of love, also that so far as man comes into wisdom he comes into the Divine light, and so far as he comes into love he comes into the Divine heat. And further, that there are three degrees of light and three degrees of heat, that is, three degrees of wisdom and three degrees of love, and that these degrees have been formed in man in order that he may be a receptacle of the Divine Love and the Divine Wisdom, thus of the Lord. It is now

pientiae, ita Domini, esset Hic nunc demonstrandum est, quod lux spiritualis influat per tres illos gradus apud hominem, sed non calor spiritualis, nisi quantum homo fugit mala ut peccata, et spectat ad Dominum; seu quod idem, quod homo recipere possit sapientiam usque ad tertium gradum, sed non amorem, nisi fugiat mala ut peccata, et spectet ad Dominum, seu quod adhuc idem, quod intellectus hominis elevari possit in sapientiam, non autem voluntas ejus, nisi quantum fugit mala ut peccata.

243. Quod intellectus possit elevari in lucem caeli, seu in sapientiam angelicam, et quod voluntas ejus non possit elevari in calorem caeli seu in amorem angelicum, nisi fugiat mala ut peccata, et spectet ad Dominum, evidenter mihi patuit ab experientia in mundo spirituali Pluries vidi et percepi, quod spiritus simplices, qui modo sciverunt quod Deus sit, et quod Dominus natus sit Homo, et vix aliquid praeterea, arcana sapientiae angelicae plene intellexerint, paene sicut angeli; nec solum illi, sed etiam plures ex diabolica turba At intellexerunt quando audiverunt, non autem quando secum cogitaverunt, nam cum audiverunt, intrabat lux a superiori, cum autem secum cogitaverunt, tunc non alia lux potuit intrare, quam quae correspondebat calori seu amoris illorum Quare etiam postquam audiverunt illa arcana, et perceperunt illa, dum averterunt aures, nihil retinuerunt, immo illi qui e diabolica turba erant, tunc respuerunt illa et prorsus negaverunt Causa erat, quia ignis amoris illorum et lux ejus quae fatua erant, induxerunt tenebras, per quas lux caelestis e superiori intrans exstinguebatur

^[1]**244.** Simile fit in mundo. Homo qui non plane stupidus est, et qui non ex fastu propriae intelligentiae confirmaverat falsa apud se, ille dum audit loquentes de re altiore, aut dum legit talia, si in aliqua affectione sciendi est, tunc intelligit illa, et quoque retinet, et postea potest confirmare illa Simile potest tam malus quam bonus Etiam malus, tametsi corde negat Divina quae ecclesiae sunt, usque potest intelligere illa, et quoque loqui et praedicare illa, tum scripto docte confirmare illa, at vero cum sibi relictus cogitat, ex amore suo infernali contra illa cogitat, et negat illa Ex quo patet, quod intellectus possit in luce spirituali esse, tametsi non voluntas in calore spirituali Ex quo etiam sequitur, quod intellectus non ducat voluntatem, seu quod sapientia non producat amorem, sed quod solum doceat et monstret viam; docet

to be shown that spiritual light flows in through these three degrees in man, but not spiritual heat, except so far as man shuns evils as sins and looks to the Lord or, what is the same, that man is able to receive wisdom even to the third degree, but not love, unless he shuns evils as sins and looks to the Lord, or what is still the same, that man's understanding can be raised into wisdom, but not his will, except so far as he shuns evils as sins

243. That the understanding can be raised into the light of heaven, that is, into angelic wisdom, while the will cannot be raised into the heat of heaven, that is, into angelic love, unless man shuns evils as sins and looks to the Lord, has been made plainly evident to me from experience in the spiritual world. I have frequently seen and perceived that simple spirits, who knew merely that God is and that the Lord was born a man, and who knew scarcely anything else, clearly apprehended the arcana of angelic wisdom almost as the angels do, and not these simple ones alone, but many also of the infernal crew. These, while they listened, understood, but not when they thought within themselves, for while they listened, light entered from above, but when they thought within themselves, no light could enter except that which corresponded to their heat or love, consequently when they had listened to and perceived the arcana, as soon as they turned their ears away they remembered nothing, those belonging to the infernal crew even rejecting these things with disgust and utterly denying them, because the fire of their love and its light, being delusive, induced darkness, by which the heavenly light entering from above was extinguished.

244. The same thing happens in the world. A man not altogether stupid, or who has not confirmed himself in falsities from the pride of self-intelligence, hearing others speak on some exalted matter, or reading something of the kind, if he is in any affection of knowing, understands these things and retains them, and may afterwards confirm them. Either a bad or a good man may do this. A bad man, though in heart he denies the Divine things pertaining to the Church, can still understand them, and also speak of and preach them, and in writing learnedly prove them, but when left to his own thought, from his own infernal love he thinks against them and denies them. From which it is obvious that the understanding can be in spiritual light even when the will is not in spiritual heat, and from this it follows that the understanding does not lead the will, or that wisdom does not beget love, but simply teaches

quomodo homo victurus est, et monstrat quam viam iturus Et quoque sequitur, quod voluntas ducat intellectum, ac efficiat ut secum unum agat, et quod amor qui est voluntatis id vocet sapientiam in intellectu, quod concordat In sequentibus videbitur, quod voluntas per se absque intellectu nihil agat, sed omne quod agit, in conjunctione cum intellectu agat, at quod voluntas adsciscat intellectum in consortium secum, per influxum, non autem vicissim

245. Nunc dicetur qualis est influxus lucis in tres gradus vitae, quae mentis sunt, apud hominem Formae, quae sunt receptacula caloris et lucis, seu amoris et sapientiae apud illum, et quae, ut dictum est, in triplici ordine, seu trium graduum sunt, a nativitate sunt diaphanae, ac lucem spiritualem transmittunt, sicut vitrum crystallinum lucem naturalem Inde est quod homo quoad sapientiam usque in tertium gradum possit elevari At usque formae illae non aperiuntur, nisi dum calor spiritualis se conjungit luci spirituali, seu amor sapientiae, per hanc conjunctionem formae illae diaphanae secundum gradus aperiuntur. Hoc simile est cum luce et calore solis mundi quoad vegetabilia super tellure Lux hiemalis, quae aequae candida est cum luce aestiva, non aperit aliquid in semine aut in arbore, sed cum calor vernalis se conjungit luci, tunc aperit similis res est, nam lux spiritualis correspondet luci naturali, et calor spiritualis correspondet calori naturali

246. Calor ille spiritualis non aliter comparatur, quam per fugere mala ut peccata, et tunc spectare ad Dominum Nam quamdiu homo in malis est, etiam in amore illorum est, est enim in concupiscentia ad illa, ac amor mali et concupiscentia est in amore opposito amoris et affectioni spirituali, ac ille amor seu concupiscentia non potest removeri quam per fugere mala ut peccata, et quia homo non potest fugere illa a se sed a Domino, ideo spectabit ad Ipsum Quum itaque fugit illa a Domino, tunc amor mali et calor ejus removetur, et loco ejus infertur amor boni et calor ejus, per quem aperitur gradus superior Dominus enim a superiori influit, et aperit illum, et tunc conjungit amorem seu calorem spiritualement sapientiae seu luci spirituali, ex qua conjunctione homo spiritualiter florere incipit, sicut arbor tempore veris

247. Per influxum lucis spiritualis in omnes tres gradus mentis, homo distinguitur a bestiis, ac homo prae bestiis potest analytice cogitare, videre vera non solum

and shows the way, teaching how a man ought to live, and showing the way in which he ought to go. It further follows that the will leads the understanding, and causes it to act as one with itself, also that whatever in the understanding agrees with the love which is in the will, that man calls wisdom. In what follows it will be seen that the will does nothing by itself apart from the understanding, but does all that it does in conjunction with the understanding, moreover, that it is the will that by influx takes the understanding into partnership with itself, and not the reverse.

245. The nature of the influx of light into the three degrees of life in man which belong to his mind, shall now be shown. The forms which are receptacles of heat and light, that is, of love and wisdom in man, and which (as was said) are in three-fold order or of three degrees, are transparent from both, transmitting spiritual light as crystal glass transmits natural light, consequently in respect to wisdom man can be raised even to the third degree. Nevertheless, these forms are not opened except when spiritual heat conjoins itself to spiritual light, that is, love to wisdom, by such conjunction these transparent forms are opened according to degrees. It is the same with light and heat from the sun of the world in their action on plants growing on the earth. The light of winter, which is as bright as that of summer, opens nothing in seed or in tree, but when vernal heat conjoins itself to it then the light becomes effective. There is this similarity because spiritual light corresponds to natural light, and spiritual heat to natural heat.

246. This spiritual heat is obtained only by shunning evils as sins, and at the same time looking to the Lord, for so long as man is in evils he is also in the love of them, for he lusts after them, and love of evil, or lust, abides in a love contrary to spiritual love and affection, and such love or lust can be removed only by shunning evils as sins, and because man cannot shun evils from himself, but only from the Lord, he must look to the Lord. When he shuns evils from the Lord, the love of evil and its heat are removed, and the love of good and its heat are introduced in their stead, whereby a higher degree is opened, for the Lord flowing in from above opens it, and then conjoins love, that is, spiritual heat, to wisdom or spiritual light, from which conjunction man begins to flourish spiritually, like a tree in spring-time.

247. By the influx of spiritual light into all three degrees of the mind man is distinguished from beasts, and, as contrasted

naturalia sed etiam spiritualia, et cum videt illa potest agnoscere illa, et sic reformari et regenerari Facultas recipiendi lucem spiritualem, est quae intelligitur per rationalitatem, de qua supra, quae cuivis homini a Domino est, et quae ei non aufertur; nam si auferretur, non potuisset reformari Ex facultate illa, quae vocatur rationalitas, est quod homo non solum possit cogitare, sed etiam ex cogitatione loqui, secus ac bestiae, et dein ex altera facultate ejus, quae vocatur libertas, de qua etiam prius, potest facere illa quae ex intellectu cogitat. Quia de binis his facultatibus, rationalitate et libertate quae homini propriae sunt, supra (n 240) actum, ideo plura de illis hic non dicuntur.

QUOD HOMO, SI NON APUD ILLUM SUPERIOR GRADUS,
QUI EST SPIRITUALIS, APERITUR, FIAT NATURALIS ET SENSUALIS

248. Supra ostensum est, quod tres gradus mentis humanae sint, qui vocantur naturalis, spiritualis et caelestis, et quod illi gradus apud illum successive possint aperiri tum ostensum est, quod primum aperiatur gradus naturalis, ac postea, si fugit mala ut peccata, et spectat ad Dominum, aperiatur gradus spiritualis, et demum caelestis Quoniam illi gradus successive aperiuntur secundum vitam hominis, sequitur quod bini superiores gradus etiam non aperiri possint, et quod homo tunc in gradu naturali, qui est ultimus, maneat. Notum etiam est in mundo, quod homo naturalis et homo spiritualis sit, seu homo externus et homo internus, sed non notum est, quod homo naturalis fiat spiritualis per aperiitionem alicujus gradus superioris apud illum, et quod aperitio fiat per vitam spiritualem, quae est vita secundum praecepta Divina: et quod absque vita secundum illa, homo maneat naturalis.

249. Sunt tria genera hominum naturalium. unum genus est illorum, qui nihil sciunt de praeceptis Divinis; alterum illorum, qui sciunt quod sint, sed nihil cogitant de vita secundum illa et tertium illorum, qui contemnunt et negant illa Quod *primum genus*, quod est illorum, qui nihil sciunt de praeceptis Divinis, concernit, illi non possunt aliter quam manere naturales quia a se ipsis non possunt doceri: omnis homo de praeceptis Divinis docetur ab aliis qui illa sciunt ex religione et non per

with beasts, can think analytically, and perceive both natural and spiritual truths, and when he perceives them he can acknowledge them, and thus be reformed and regenerated. This capacity to receive spiritual light is what is meant by rationality (referred to above), which every man has from the Lord, and which is not taken away from him, for if it were taken away he could not be reformed. From this capacity, called rationality, man, unlike the beasts, is able not only to think but also to speak from thought, and afterwards from his other capacity, called freedom (also referred to above), he is able to do those things which he thinks from his understanding. As these two capacities, rationality and freedom, which are proper to man, have been treated of above (n. 240), no more will be said about them here.

UNLESS THE HIGHER DEGREE, WHICH IS THE SPIRITUAL, IS OPENED IN MAN, HE BECOMES NATURAL AND SENSUAL

248. It was shown above that there are three degrees of the human mind, called natural, spiritual, and celestial, and that these degrees may be successively opened in man, also, that the natural degree is first opened, afterwards, if man shuns evils as sins and looks to the Lord, the spiritual degree, and lastly, the celestial. Since these degrees are successively opened according to man's life, it follows that the two higher degrees may remain unopened, and then man continues in the natural degree, which is the outmost. Moreover, it is known in the world that there is a natural and a spiritual man, or an external and an internal man, but it is not known that a natural man becomes spiritual by the opening of a higher degree in him, and that such opening is effected by a spiritual life, which is a life conformed to the Divine precepts, and that without a life conformed to these man remains natural.

249. There are three kinds of natural men: the first consists of those who know nothing of the Divine precepts, the second, of those who know that there are such precepts, but give no thought to a life according to them, and the third, of those who despise and deny these precepts. In respect to the first class, which consists of those who know nothing of the Divine precepts, since they cannot be taught by themselves they must needs remain natural. Every man is taught respecting the Divine precepts, not by immediate revelations, but by others who know them from religion, on which subject see *The Doc-*

revelationes immediatas; de qua re videatur in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 114–118) Qui ex *altero genere* sunt, qui sciunt quod praecepta Divina sint, sed nihil cogitant de vita secundum illa, illi quoque manent naturales, nec curant alia quam quae mundi et corporis sunt, hi post mortem fiunt famulitia et servitia secundum usus quos praestare possunt illis qui spirituales sunt, nam naturalis homo est famulus et servus, ac spiritualis homo est herus et dominus Qui ex *tertio genere* sunt, qui praecepta Divina contemnunt et negant, illi non modo manent naturales, sed etiam fiunt sensuales secundum contemptum et negationem Sensuales sunt infimi naturales, qui non possunt supra apparentias et fallacias sensuum corporis cogitare, hi post mortem sunt in inferno

250. Quia in mundo nescitur quid spiritualis et ^[1]quid naturalis homo, et a multis vocatur is spiritualis qui mere naturalis est, et vicissim, ideo de his distincte dicendum est:

- (1) *Quid homo naturalis, et quid homo spiritualis*
- (ii) *Qualis est homo naturalis apud quem spiritualis gradus apertus est*
- (iii) *Qualis est homo naturalis, apud quem spiritualis gradus non apertus est, sed usque non occlusus*
- (iv) *Qualis homo naturalis est, apud quem spiritualis gradus prorsus occlusus est*
- (v) *Demum quale discrimen est inter vitam mere naturalis hominis et inter vitam bestiae*

251. (1) *Quid homo naturalis, et quid homo spiritualis* Homo non est homo ex facie et corpore, sed ex intellectu et voluntate, quare per hominem naturalem et hominem spiritualement intelligitur intellectus et voluntas ejus, quod vel naturales vel spirituales sint Naturalis homo quoad intellectum suum et voluntatem suam est sicut mundus naturalis, et quoque vocari potest mundus seu microcosmus, et spiritualis homo quoad intellectum suum et voluntatem suam, est sicut mundus spiritualis, et quoque vocari potest ille mundus seu caelum Exinde patet quod naturalis homo, quia in quadam imagine est mundus naturalis, amet illa quae mundi naturalis sunt, et quod spiritualis homo, quia in quadam imagine est mundus spiritualis, amet illa quae huius mundi seu caeli sunt Spiritualis homo quidem etiam amat mundum naturalem, sed non aliter quam sicut herus suum famulum, per quem praestat usus secundum usus etiam naturalis homo fit sicut spiri-

trine of the New Jerusalem concerning the Sacred Scriptures (n 114-118) Those of the second class, who know that there are Divine precepts but give no thought to a life according to them, also remain natural, and care about no other concerns than those of the world and the body These after death become mere menials and servants, according to the uses which they are able to perform for those who are spiritual, for the natural man is a menial and servant, and the spiritual man is a master and lord Those of the third class, who despise and deny the Divine precepts, not only remain natural, but also become sensual in the measure of their contempt and denial Sensual men are the lowest natural men, and are incapable of thinking above the appearances and fallacies of the bodily senses After death they are in hell

250. As it is unknown in the world what the spiritual man is, and what the natural, and as one who is merely natural is by many called spiritual, and conversely, these subjects shall be separately discussed, as follows

- (i) *What the natural man is, and what the spiritual man*
- (ii) *The character of the natural man in whom the spiritual degree is opened*
- (iii) *The character of the natural man in whom the spiritual degree is not opened and yet not closed*
- (iv) *The character of the natural man in whom the spiritual degree is entirely closed*
- (v) *Lastly, The nature of the difference between the life of a man merely natural and the life of a beast*

251. (1) *What the natural man is, and what the spiritual man* Man is not man from face and body, but from understanding and will, therefore by the natural man and the spiritual man is meant that man's understanding and will are either natural or spiritual The natural man in respect to his understanding and will is like the natural world, and may be called a world or microcosm, and the spiritual man in respect to his understanding and will is like the spiritual world, and may be called a spiritual world or heaven From which it is evident that as the natural man is in an image a natural world, so he loves those things which are of the natural world, and that as the spiritual man is in an image a spiritual world, so he loves those things which are of that world, or of heaven The spiritual man loves also the natural world, but not otherwise than as a master loves his servant through whom he performs uses

tualis, quod fit cum naturalis homo sentit jucundum usus ex spirituali, hic naturalis homo potest vocari naturalis spiritualis. Homo spiritualis amat vera spiritualia, amat non modo illa scire et intelligere, sed etiam vult illa; naturalis autem homo amat vera illa loqui et quoque facere facere vera est praestare usus. Haec subordinatio est ex conjunctione mundi spiritualis et mundi naturalis, nam quicquid apparet et fit in mundo naturali, ducit causam ex mundo spirituali. Ex his constare potest, quod spiritualis homo prorsus distinctus sit a naturali homine, et quod non alia communicatio intercedat, quam qualis est inter causam et effectum.

252. (ii) *Qualis naturalis homo est, apud quem spiritualis gradus apertus est*, patet a supradictis quibus addendum est, quod naturalis homo sit plenus homo dum spiritualis gradus apud illum apertus est, est enim tunc consociatus angelis in caelo, et simul consociatus hominibus in mundo, et quoad utrumque vivit sub auspicio Domini, spiritualis enim homo haurit mandata per Verbum a Domino, et illa per naturalem hominem exsequitur. Naturalis homo, cui gradus spiritualis apertus est, non scit quod cogitet et agat ex spirituali suo homine, apparet enim sicut ex se, cum tamen non ex se sed ex Domino. Naturalis homo cujus gradus spiritualis apertus est, nec scit quod per spirituales suos homines in caelo sit, cum tamen spiritualis ejus homo in medio angelorum caeli est, quandoque etiam angelis apparet, sed quia retrahit se ad naturalem suum hominem, post brevem moram ibi disparatur. Naturalis homo apud quem spiritualis gradus apertus est, nec scit quod spiritualis ejus mens impleatur millenis arcanis sapientiae, et millenis jucunditatibus amoris a Domino, et quod in illa post mortem veniat, cum fit angelus. Causa quod naturalis homo illa non sciat, est quia communicatio inter hominem naturalem et spirituales fit per correspondentias, et communicatio per correspondentias non percipitur aliter in intellectu quam quod videantur vera in luce, et in voluntate quam quod praestentur usus ex affectione.

253. (iii) *Qualis est homo naturalis apud quem spiritualis gradus non apertus est, sed usque non occlusus*. Spiritualis gradus apud illos non apertus est, sed usque non occlusus, qui aliquam charitatis vitam egerunt, et tamen

Moreover, according to uses the natural man becomes like the spiritual, which is the case when the natural man feels from the spiritual the delight of use, such a natural man may be called spiritual-natural. The spiritual man loves spiritual truths, he not only loves to know and understand them, but also wills them, while the natural man loves to speak of those truths and also do them—doing truths is performing uses. This subordination is from the conjunction of the spiritual world and the natural world, for whatever appears and is done in the natural world derives its cause from the spiritual world. From all this it can be seen that the spiritual man is altogether distinct from the natural, and that there is no other communication between them than such as there is between cause and effect.

252. (11) *The character of the natural man in whom the spiritual degree is opened.* This is obvious from what has been said above, to which it may be added, that a natural man is a complete man when the spiritual degree is opened in him, for he is then consociated with angels in heaven and at the same time with men in the world, and in regard to both, lives under the Lord's guidance. For the spiritual man imbibes commands from the Lord through the Word, and executes them through the natural man. The natural man who has the spiritual degree opened does not know that he thinks and acts from his spiritual man, for it seems as if he did this from himself, when yet he does not do it from himself but from the Lord. Neither does the natural man whose spiritual degree has been opened know that by means of his spiritual man he is in heaven, when yet his spiritual man is in the midst of the angels of heaven, and sometimes is even visible to them, but because he draws himself back to his natural man, after a short stay there he is no longer seen. Nor does the natural man in whom the spiritual degree has been opened know that his spiritual mind is being filled by the Lord with thousands of arcana of wisdom, and with thousands of delights of love, and that he is to come into these after death, when he becomes an angel. The natural man does not know these things because communication between the natural man and the spiritual man is effected by correspondences, and communication by correspondences is perceived in the understanding only by the fact that truths are seen in light, and is perceived in the will only by the fact that uses are performed from affection.

253. (111) *The character of the natural man in whom the spiritual degree is not opened, and yet not closed.* The spiritual

parum genuini veri sciverunt Causa est, quia gradus ille aperitur per conjunctionem amoris et sapientiae, seu caloris cum luce solus amor seu solus calor spiritualis non aperit illum, nec sola sapientia seu sola lux spiritualis, sed utraque in conjunctione Quapropter si genuina vera, ex quibus sapientia seu lux, non sciuntur, amor non valet illum gradum aperire, sed solum tenet illum in potentia, ut aperiri possit, quod intelligitur per quod non occlusus sit Hoc fit simile sicut in regno vegetabili, quod solus calor non det seminibus et arboribus vegetationem, sed calor in conjunctione cum luce hoc operatur Sciendum est, quod omnia vera sint lucis spiritualis, ac omnia bona ^[1]sint caloris spiritualis, et quod bonum per vera aperiat gradum spirituales, nam bonum per vera operatur usum, ac usus sunt bona amoris, quae essentiam suam trahunt ex conjunctione boni et veri Sors illorum, apud quos gradus spiritualis non apertus est, et usque non occlusus, post mortem est, quod quia usque naturales sunt et non spirituales, in infimis caeli sint, ubi aliquando dura patiuntur, vel quod sint in caelo aliquo superiori in terminis, ubi quasi in luce vesperae sunt, nam, ut supra dictum est, in caelo et in unaquavis societate ejus lux decrescit e medio ad terminos, et ^[2]in medio sunt qui in Divinis veris sunt prae aliis, ac in terminis, qui in paucis veris. ac in paucis veris sunt, qui non plus sciunt ex religione, quam quod Deus sit, et quod Dominus passus sit pro illis, tum quod charitas et fides sint essentialia ecclesiae, et non satagunt scire quid fides et quid charitas, cum tamen fides est in sua essentia veritas, ac veritas est multiplex, et charitas est omne opus muneris, quod homo facit ex Domino, quod tunc facit ex Domino, cum fugit mala ut peccata Est prorsus sicut prius dictum est, quod finis sit omne causae, et effectus omne finis per causam finis est charitas seu bonum, causa est fides seu verum, ac effectus sunt bona opera seu usus Ex quo patet, quod ex charitate non plus possit inferri operibus, quam quantum charitas conjuncta est veris quae fidei vocantur Per haec intrat charitas in opera, et qualificat illa

254. (iv) *Qualis est naturalis homo, apud quem spiritualis gradus prius occlusus est* Gradus spiritualis occluditur apud illos qui in malis sunt quoad vitam, et magis apud illos qui ex malis in falsis sunt Hoc simile est sicut

degree is not opened, and yet not closed, in the case of those who have led somewhat of a life of charity and yet have known little of genuine truth. The reason is, that this degree is opened by conjunction of love and wisdom, or of heat with light, love or spiritual heat alone not opening it, nor wisdom or spiritual light alone, but both in conjunction. Consequently, when genuine truths, out of which wisdom or light arises, are unknown, love is inadequate to open that degree, it only keeps it in the possibility of being opened. This is what is meant by its not being closed. Something like this is seen in the vegetable kingdom, in that heat alone does not cause seeds and trees to vegetate, but heat in conjunction with light effects this. It is to be known that all truths are of spiritual light and all goods are of spiritual heat, and that good opens the spiritual degree by means of truths, for good, by means of truths, effects use, and uses are goods of love, which derive their essence from a conjunction of good and truth. After death, those in whom the spiritual degree is not opened and yet not closed, since they are still natural and not spiritual, are in the lowest parts of heaven, where they sometimes suffer hard things, or they are in the outskirts in some higher heaven, where they are as it were in the light of evening. For (as was said above) in heaven and in every society there the light decreases from the middle to the outskirts, and those who are pre-eminent in divine truths are in the middle, while those who are in few truths are in the outskirts. Those are in few truths who know from religion only that there is a God, and that the Lord suffered for them, and that charity and faith are essentials of the Church, not troubling themselves to know what faith is or what charity is, when yet faith in its essence is truth, and truth is manifold, and charity is all the work of his calling which man does from the Lord. He does this from the Lord when he shuns evils as sins. It is just as was said above, that the end is the all of the cause, and the effect the all of the end by means of the cause, the end is charity or good, the cause is faith or truth, and effects are good works or uses, from which it is plain that from charity no more can be carried into works than the measure in which charity is conjoined with the truths of faith. By means of these truths charity enters into works and qualifies them.

254. (iv) *The character of the natural man in whom the spiritual degree is wholly closed.* The spiritual degree is closed, in those who are in evils as to life, and still more in those who from evils are in falsities. It is the same as with the fibril of a

cum fibrilla nervi, quae a minimo tactu alicujus heterogenei se contrahit, similiter omnis fibra motrix musculi, immo ipse musculus, ut et totum corpus a tactu duri aut frigidi; ita quoque substantiae seu formae gradus spiritualis apud hominem a malis et inde falsis, haec enim sunt heterogenea Gradus enim spiritualis, quia in forma caeli est, non admittit nisi bona, ac vera quae ex bono sunt, haec sunt ei homogenea; at mala et falsa quae mali sunt, ei heterogenea Hic gradus contrahitur, et per contractionem occluditur, imprimis apud illos qui in mundo ex amore sui in amore dominandi sunt, quoniam hic amor oppositus est amor in Dominum Occluditur etiam apud illos qui ex amore mundi in vesana cupiditate possidendi aliorum bona sunt, sed non in tantum Causa quod illi amores claudant gradum spiritualem, est quia sunt origines malorum Contractio seu occlusio illius gradus est sicut retorsio spirae in oppositum: quae causa est, quod postquam ille gradus occlusus est, reflectat lucem caeli; inde pro luce caeli ibi est caligo, proinde veritas, quae in luce caeli est, fit nausea Apud hos non modo ipse ille gradus occluditur, sed etiam superior regio gradus naturalis, quae vocatur rationalis, usque dum ima regio gradus naturalis solum stet aperta, quae vocatur sensualis; haec enim proxima est mundo et sensibus externis corporis, ex quibus ille homo postea cogitat, loquitur et ratiocinatur Naturalis homo, qui sensualis factus est per mala ⁽¹⁾et inde falsa, ille in mundo spirituali in luce caeli non apparet sicut homo, sed sicut monstrum, etiam cum retracto naso: quod intracto naso, est quia nasus correspondet perceptioni veri Ille etiam non sustinet radium lucis caeli; est illis in suis cavernis non alia lux, quam sicut lux ex prunis seu ignitis carbonibus Ex his patet, quinam et quales sunt illi, apud quos spiritualis gradus occlusus est

255. [(v)] *Quale discrimen est inter vitam naturalis hominis et inter vitam bestiae* de hoc discrimine in sequentibus, ubi de Vita, in specie dicitur; hic solum, quod discrimen sit, quod homini sint tres gradus mentis, seu tres gradus intellectus et voluntatis; et quod illi gradus successive possint aperiri, qui quia diaphani sunt, quod homo quoad intellectum possit elevari in lucem caeli, ac videre vera, non solum civilia et moralia, sed etiam spiritualia,

neive, which contracts at the slightest touch of any thing heterogeneous, so every motive fibre of a muscle, yea, the muscle itself, and even the whole body shrinks from the touch of whatever is hard or cold. So the substances or forms of the spiritual degree in man shrink from evils and their falsities, because they are heterogeneous. For the spiritual degree, being in the form of heaven, admits nothing but goods, and truths which are from good, these are homogeneous to it but evils, and falsities which are from evil, are heterogeneous to it. This degree is contracted, and by contraction closed, especially in those who in the world are in love of ruling from love of self, because this love is opposed to love to the Lord. It is also closed, but not so much, in those who from love of the world are in the insane greed of possessing the goods of others. These loves shut the spiritual degree, because they are the origins of evils. The contraction or closing of this degree is like the turning back of a spiral in the opposite direction, for which reason, that degree after it is closed, turns back the light of heaven, consequently there is darkness there instead of heavenly light, and truth, which is in the light of heaven, becomes nauseous. In such persons, not only does the spiritual degree itself become closed, but also the higher region of the natural degree which is called the rational, until at last the lowest region of the natural degree, which is called the sensual, alone stands open, this being nearest to the world and to the outward senses of the body, from which the man afterwards thinks, speaks, and reasons. The natural man who has become sensual through evils and their falsities, in the spiritual world in the light of heaven does not appear as a man but as a monster, even with nose drawn back, (the nose is drawn in because the nose corresponds to the perception of truth,) moreover, he cannot bear a ray of heavenly light. Such have in their caverns no other light than what resembles the light from live coals or from burning charcoal. From all this it is evident who and of what character are those in whom the spiritual degree is closed.

255. (v) *The nature of the difference between the life of a man merely natural and the the life of a beast*. This difference will be particularly discussed in what follows, where Life will be treated of. Here it may be said that the difference is that man has three degrees of mind, that is, three degrees of understanding and will, which degrees can be opened successively, and as these are transparent, man can be raised as to his understanding into the light of heaven and see truths, not only civil and moral,

et ex pluribus visis concludere vera in ordine, ac sic intellectum perficere in aeternum At bestius non sunt bini gradus superiores, sed sunt modo gradus naturales, qui absque gradibus superioribus in nulla facultate cogitandi sunt de aliqua re civili, morali et spirituali Et quia gradus illorum naturales non sunt apertibiles et inde elevabiles in lucem superiorem, non possunt cogitare in ordine successivo, sed in ordine simultaneo, quod non est cogitare, sed ex scientia amoris eorum correspondente agere, et quia non possunt analytice cogitare, ac cogitationem inferiorem a quadam superiore videre, ideo non possunt loqui, sed convenienter scientiae amoris eorum sonare At usque sensualis homo, qui est infime naturalis, a bestia non differt nisi per quod possit memoriam implere scientificis, et ex illis cogitare et loqui, quod trahit ex facultate cuiusvis homini propria, quae est quod possit intelligere verum si velit, haec facultas distinguit. Sed usque plures per abusum hujus facultatis se inferiores bestius reddiderunt

QUOD GRADUS NATURALIS MENTIS HUMANAЕ IN SE
SPECTATUS SIT CONTINUUS, SED QUOD PER CORRE-
SPONDENTIAM CUM BINIS GRADIBUS SUPERIORIBUS,
DUM ELEVATUR, APPAREAT SICUT SIT DISCRETUS

256. Hoc tametsi aegre potest comprehendī ab illis qui nondum in scientia graduum altitudinis sunt, usque tamen revelandum est, quia sapientiae angelicae est, quae sapientia quamvis ab homine naturali non potest eo modo, quo ab angelis, cogitari, potest tamen comprehendī intellectu, dum hic usque ad gradum lucis, in qua sunt angeli, elevatur, intellectus enim potest eo usque elevari, ac secundum elevationem illustrari Sed illustratio mentis naturalis non ascendit per gradus discretos, sed increscit per gradum continuum, tunc sicut increscit, ita ab interiori ex luce graduum binorum superiorum illustratur Quomodo hoc fit, comprehendī potest ex perceptione graduum altitudinis, quod unus sit supra alterum, et quod gradus naturalis, qui est ultimus, sit quasi velamen commune duorum superiorum graduum, tunc sicut naturalis gradus elevatur ad gradum superioris, ita superior ab interiori agit in exteriorem naturalem, ac illum illuminat.

but also spiritual, and from many truths seen can form conclusions about truths in their order, and thus perfect the understanding to eternity. But a beast has only the natural degree, not the two higher degrees, and without the higher degrees it has no capacity to think on any subject, civil, moral, or spiritual. And since the natural degree of beasts is incapable of being opened, and thereby raised into higher light, they are unable to think in successive order, but only in simultaneous order, which is not thinking, but acting from a knowledge corresponding to their love. And because they are unable to think analytically, and to view a lower thought from any higher thought, they are unable to speak, but are able only to utter sounds in accordance with the knowledge pertaining to their love. Yet the sensual man, who is in the lowest sense natural, differs from the beast only in this, that he can fill his memory with information, and think and speak therefrom, this power he gets from a capacity proper to every man, of being able to understand truth if he chooses, it is this capacity that makes the difference. But many, by abuse of this capacity, have made themselves lower than beasts.

THE NATURAL DEGREE OF THE HUMAN MIND REGARDED IN ITSELF IS CONTINUOUS, BUT BY CORRESPONDENCE WITH THE TWO HIGHER DEGREES IT APPEARS WHEN IT IS ELEVATED AS IF IT WERE DISCRETE-

256. Although this is hardly comprehensible, so long as there is no knowledge of degrees of height, it must nevertheless be revealed, because it is a part of angelic wisdom, and while the natural man is unable to think about this wisdom in the same way as angels do, nevertheless his understanding, when raised into the degree of light in which angels are, can apprehend it, for his understanding can be elevated even to that extent, and enlightened according to its elevation. But this enlightenment of the natural mind does not ascend by discrete degrees, but increases in a continuous degree, and as it increases, that mind is enlightened from within by the light of the two higher degrees. How this occurs can be comprehended from a perception of degrees of height, as being one above another, while the natural degree, which is the lowest, is a kind of general covering to the two higher degrees. Then, as the natural degree is raised towards a degree of the higher kind, the higher acts from within

Fit quidem illuminatio ab interiori ex luce graduum superiorum, at illa a gradu naturali, qui circumtegit et ambit, recipitur per continuum, ita lucidius et purius secundum ascensum, hoc est, gradus naturalis illustratur ab interiore ex luce graduum superiorum discrete, sed in se continue. Ex his patet, quod homo, quamdiu in mundo vivit, et per id in naturali gradu est, non possit elevari in ipsam sapientiam, qualis illa est apud angelos, sed modo in lucem superiorem usque ad angelos, ac recipere illustrationem ab illorum luce, quae ab interiori influit ac illuminat. Sed haec non possunt adhuc clarius describi, potest melius comprehendi ab effectibus, nam effectus ponunt causas, dum hae aliquantum prius sciuntur, in se in luce, et sic illustrent.

257. Effectus sunt (1) Quod mens naturalis possit usque ad lucem caeli, in qua sunt angeli, elevari, ac naturaliter percipere quae angeli spiritualiter, ita non tam plene; sed usque non potest mens naturalis hominis elevari in ipsam lucem angelicam. (2) Quod homo per naturalem suam mentem elevatam ad lucem caeli cum angelis possit cogitare, immo loqui, sed tunc influit cogitatio et loquela angelorum in cogitationem et loquelam naturalem hominis, et non vicissim, quare angeli cum homine loquuntur lingua naturali, quae est hominis vernacula. (3) Quod hoc fiat per influxum spirituales in naturalem, et non per aliquem influxum naturalem in spirituales. (4) Quod sapientia humana, quae est naturalis quamdiu homo in mundo naturali vivit, nullatenus possit elevari in sapientiam angelicam, sed modo in quandam imaginem ejus, causa est, quia elevatio mentis naturalis fit per continuum, sicut ab umbra ad lucem, seu a crassiori ad purius. At usque homo, apud quem gradus spiritualis apertus est, in illam sapientiam venit quando moritur, et quoque in illam venire potest per sopitionem sensationum corporis, et tunc per influxum e superiori in mentis hujus spiritualia. (5) Mens naturalis hominis consistit ex substantiis spiritualibus, et simul ex substantiis naturalibus. ex substantiis ejus spiritualibus fit cogitatio, non autem ex substantiis naturalibus, hae substantiae recedunt cum homo moritur, non autem substantiae spirituales, quare eadem illa mens post mortem, dum homo fit spiritus seu angelus, in simili forma manet in qua fuit in mundo. (6) Substantiae illius mentis naturales, quae,

upon the outer natural and illuminates it. This illumination is effected, indeed, from within, by the light of the higher degrees, but the natural degree which envelops and surrounds the higher receives it by continuity, thus more lucidly and purely in proportion to its ascent, that is, from within, by the light of the higher degrees, the natural degree is enlightened discretely, but in itself is enlightened continuously. From this it is evident that so long as man lives in the world, and is thereby in the natural degree, he cannot be elevated into very wisdom, such wisdom as the angels have, but only into higher light, even up to angels, and can receive enlightenment from their light that flows-in from within and illuminates. But these things cannot as yet be more clearly described, they can be better comprehended from effects, for effects present causes in themselves in clear light, and thus illustrate them, when there is some previous knowledge of causes.

257. The effects are these (1) The natural mind may be raised up to the light of heaven in which angels are, and may perceive naturally, thus not so fully, what the angels perceive spiritually, nevertheless, man's natural mind cannot be raised into angelic light itself. (2) By means of his natural mind, raised to the light of heaven, man can think, yea, speak with angels, but the thought and speech of the angels then flow into the natural thought and speech of the man, and not conversely, so that angels speak with man in a natural language, which is the man's mother tongue. (3) This is effected by a spiritual influx into the natural man, and not by any natural influx into the spiritual man. (4) Human wisdom, which so long as man lives in the natural world is natural, can by no means be raised into angelic wisdom, but only into some image of it. The reason is, that elevation of the natural mind is effected by continuity, as from shade to light, or from grosser to purer. Still the man in whom the spiritual degree has been opened comes into that wisdom when he dies, and he may also come into it by a suspension of bodily sensations, and then by an influx from above into the spiritual parts of his mind. (5) Man's natural mind consists of spiritual substances together with natural substances, thought comes from its spiritual substances, not from its natural substances, these recede when the man dies, while its spiritual substances do not. Consequently, after death, when man becomes a spirit or angel, the same mind remains in a form like that which it had in the world. (6) The natural substances of that mind, which recede (as was said) by death, constitute the

ut dictum est per mortem recedunt faciunt involucrium cutaneum corporis spiritualis, in quo sunt spiritus et angeli. Per involucrium tale, quod desumptum est ex mundo naturali, subsistunt corpora illorum spiritualia naturale enim est ultimum continens: inde est, quod non sit aliquis spiritus et angelus, qui non fuerat natus homo. Haec arcana sapientiae angelicae hic adducuntur, ut sciatur, qualis est mens naturalis apud hominem, de qua ulterius in sequentibus etiam agitur.

258. Omnis homo nascitur in facultatem intelligendi vera usque ad intimum gradum, in quo sunt angeli tertii caeli, intellectus enim humanus assurgens per continuum circum binos superiores gradus recipit lucem sapientiae illorum graduum, eo modo quo supra (n 256) dictum est. Inde est quod homo possit rationalis fieri secundum elevationem, si elevatur ad gradum tertium, fit ille rationalis ex tertio gradu; si elevatur ad gradum secundum, fit ille rationalis ex secundo gradu, et si non elevatur, est ille rationalis in primo gradu. Dicitur quod fiat rationalis ex illis gradibus quia naturalis gradus est commune receptaculum lucis illorum. Quod homo non fiat rationalis usque ad summum, sicut potest fieri, est quia amor, qui est voluntatis non similiter ut sapientia quae est intellectus, potest elevari. Amor qui est voluntatis elevatur solum per fugere mala ut peccata, et tunc per bona charitatis, quae sunt usus, quae homo ex Domino dein praestat. Quare si amor qui est voluntatis non simul elevatur, sapientia quae est intellectus utcumque ascenderit, usque ad amorem suum relabitur. Inde est, quod homo, si non amor ejus in gradum spiritualement simul elevatur, usque non sit rationalis nisi in ultimo gradu. Ex his constare potest, quod rationale hominis sit in apparentia sicut trium graduum, rationale ex caelesti rationale ex spirituali, et rationale ex naturali, tum quod rationalitas, quae est facultas quod possit elevari, sive elevetur sive non, usque apud hominem sit.

259. Dictum est quod omnis homo nascatur in facultatem illam, seu in rationalitatem; sed intelligitur omnis homo apud quem externa, per aliqua contingentia, vel in utero, vel post nativitatem ex morbo, vel ex inflicto capiti vulnere, vel ex vesano amore erumpente et relaxante repagula, non laesa sunt: apud hos rationale non potest elevari, vita enim, quae est voluntatis et intellectus, apud hos non

cutaneous covering of the spiritual body which spirits and angels have By means of such covering, which is taken from the natural world, their spiritual bodies maintain existence, for the natural is the outmost containant consequently there is no spirit or angel who was not born a man These arcana of angelic wisdom are here adduced that the quality of the natural mind in man may be known, which subject is further treated of in what follows

258. Every man is born into a capacity to understand truths to the inmost degree in which the angels of the third heaven are, for the human understanding, rising up by continuity around the two higher degrees, receives the light of their wisdom, in the manner stated above (n 256) Therefore man has the ability to become rational according to his elevation, if raised to the third degree he becomes rational from that degree, if raised to the second degree he becomes rational from that degree, if not raised he is rational in the first degree It is said that he becomes rational from those degrees, because the natural degree is the general receptacle of their light The reason why man does not become rational to the height that he might is, that love, which is of the will, cannot be raised in the same manner as wisdom, which is of the understanding Love, which is of the will, is raised only by shunning evils as sins, and then by goods of charity, which are uses, which the man thereafter performs from the Lord Consequently, when love, which is of the will, is not at the same time raised, wisdom, which is of the understanding, however it may have ascended, falls back again down to its own love Therefore, if man's love is not at the same time with his wisdom raised into the spiritual degree, he is rational only in the lowest degree From all this it can be seen that man's rational is in appearance as if it were of three degrees, a rational from the celestial, a rational from the spiritual, and a rational from the natural, also that rationality, which is the capacity whereby man is elevated, is still in man whether he be elevated or not

259. It has been said that every man is born into that capacity, namely, rationality, but by this is meant every man whose externals have not been injured by accident, either in the womb, or by some disease after birth, or by a wound inflicted on the head, or in consequence of some insane love bursting forth and breaking down restraints In such the rational cannot be elevated, for life, which is of the will and understanding, has in such no bounds in which it can rest, so disposed that it

habet terminos, in quos desinat, ita dispositos, ut secundum ordinem possit ultimos actus agere, agit enim secundum determinationes ultimas, sed non ex illis. Quod nec dari possit apud infantes et pueros, videatur infra (n 266 fin).

QUOD MENS NATURALIS, QUIA EST CONIEGENS ET CONTINENS GRADUUM SUPERIORUM MENTIS HUMANAЕ, SIT REAGENS, ET QUOD SI NON APERIUNTUR GRADUS SUPERIORES, AGAT CONTRA ILLOS, AT SI APERIUNTUR, AGAT CUM ILLIS

260. In praecedente articulo ostensum est, quod mens naturalis, quia in ultimo gradu est, circumtegit et includat mentem spiritualem et mentem caelestem, quae superiores sunt quoad gradus. Illic nunc demonstrandum venit, quod mens naturalis reagat contra mentes superiores seu interiores. Causa quod reagat, est quia circumtegit, includit et continet illos, et hoc absque reactione non potest fieri, nam nisi reageret, interiora seu inclusa relaxarent se, ac truderent se foras, et sic dilaberentur. Foret sicut nisi tunicae circum corpus humanum ^[1]in reactione essent, viscera, quae interiora corporis sunt, se ejicerent, et sic diffluerent, ac foret sicut membrana circumtegens fibras motrices musculi, non reageret contra vires fibrarum istarum in actionibus, desineret non modo actio, sed etiam textus interiores omnes resolverentur. Simile est cum omni ultimo gradu graduum altitudinis. consequenter cum mente naturali respective ad gradus superiores, nam, ut supra dictum est, sunt tres gradus mentis humanae, naturalis, spiritualis et caelestis, et mens naturalis est in ultimo gradu. Quod mens naturalis reagat contra mentem spiritualem, est quoque causa, quia mens naturalis consistit non modo ex substantiis mundi spiritualis, sed etiam ex substantiis mundi naturalis, ut supra (n 257) dictum est, ac substantiae mundi naturalis ex sua natura reagentur contra substantias mundi spiritualis, substantiae enim mundi naturalis in se sunt mortuae, et aguntur ab extra a substantiis mundi spiritualis, et quae mortuae sunt, et ab extra aguntur, ex sua natura resistunt, et sic ex sua natura reagentur. Ex his constare potest, quod homo naturalis reagat contra hominem spirituales,

can produce outmost acts according to order, for life acts in accordance with outmost determinations, but not from them. That there can be no rationality in infants and children, may be seen below (n 266, at the end)

THE NATURAL MIND, SINCE IT IS THE COVERING AND CONTAINANT OF THE HIGHER DEGREES OF THE HUMAN MIND, IS REACTIVE, AND IF THE HIGHER DEGREES ARE NOT OPENED IT ACTS AGAINST THEM, BUT IF THEY ARE OPENED IT ACTS WITH THEM

260. It has been shown in the preceding chapter that as the natural mind is in the outmost degree, it envelops and encloses the spiritual mind and the celestial mind, which, in respect to degrees, are above it. It is now to be shown that the natural mind reacts against the higher or interior minds. It reacts because it covers, includes, and contains them, and this cannot be done without reaction, for unless it reacted, the interior or enclosed parts would become loosened and escape and fall apart, just as the viscera, which are the interiors of the body, would push forth and fall asunder if the coverings which are about the body did not react against them, so, too, unless the membrane investing the motor fibres of a muscle reacted against the forces of these fibres in their activities, not only would action cease, but all the inner tissues would be scattered. It is the same with every outmost degree of the degrees of height, consequently with the natural mind as compared with higher degrees, for, as was said above, there are three degrees of the human mind, the natural, the spiritual, and the celestial, and the natural mind is in the outmost degree. Another reason why the natural mind reacts against the spiritual mind is, that the natural mind consists not only of substances of the spiritual world but also of substances of the natural world (as was said above, n 257), and substances of the natural world from their very nature react against the substances of the spiritual world, for substances of the natural world are in themselves dead, and are acted upon from without by substances of the spiritual world, and substances which are dead, and which are acted upon from without, from their nature resist, and thus from their nature react. From all this it can be seen that the natural man reacts against the spiritual man, and that there is combat. It is the same thing whether the terms "natural and spiritual man" or "natural and spiritual mind" are used.

et quod pugna sit Idem est, si dicatur homo naturalis et spiritualis, sive dicatur mens naturalis et spiritualis

261. Ex his constare potest, quod si mens spiritualis occlusa sit, mens naturalis continue agat contra illa quae mentis spiritualis sunt, ac timeat quod aliquid inde influat, quod suos status perturbet Omne id quod per mentem spiritualem influat, est e caelo, nam mens spiritualis est in forma caelum, et omne quod in mentem naturalem influat, est e mundo, nam mens naturalis est in forma mundus, ex quo sequitur, quod mens naturalis, quando mens spiritualis occlusa est, reagat contra omnia caeli, nec in se admittat illa, nisi quantum ei [inserviunt] pro mediis ad sibi comparandum et ad possidendum illa quae mundi sunt; et quando illa quae caeli sunt, et inserviunt pro mediis naturali menti ad suos fines, tunc media illa, tametsi apparent caelestia, usque fiunt naturalia, finis enim qualificat illa, fiunt enim sicut scientifica naturalis hominis, in quibus intus nihil vitae est Sed quia caelestia non ita possunt conjungi naturalibus, ut unum agant, ideo separant se, ac caelestia apud mere naturales homines se reponunt ab extra in circuitu circum naturalia quae intra sunt Inde est, quod homo mere naturalis possit loqui et praedicare caelestia, et quoque per actus simulare illa, tametsi intus cogitat contra illa, hoc facit cum solus est, illud autem cum in coetu est Sed de his plura in sequentibus

262. Mens seu homo naturalis ex reactione sibi conata agit contra illa quae mentis seu hominis spiritualis sunt, cum se et mundum super omnia amat, tunc etiam jucundum sentit in malis omnis generis, ut in adulteriis, in defraudationibus, in vindictis, inque blasphemationibus, et in similibus aliis, et quoque tunc naturam ut creatricem universi agnoscit, et omnia per rationale suum confirmat, et post confirmationes bona et vera caeli et ecclesiae vel pervertit, vel suffocat, vel reflectit, et tandem illa vel fugit, vel aversatur, vel odio habet Hoc in spiritu suo, et tantum in corpore, quantum ex spiritu suo cum aliis absque timore jacturae famae propter honorem et lucrum, audet loqui Quando homo talis est, tunc mentem spiritualem successive arctius et arctius occludit, confirmationes mali per falsa imprimis occludunt Inde est quod malum et falsum confirmatum post mortem non exstirpari possit, exstirpatur modo in mundo per paenitentiam.

261. From this it is obvious that when the spiritual mind is closed the natural mind continually acts against the things of the spiritual mind, fearing lest anything should flow in therefrom to disturb its own states. Everything that flows in through the spiritual mind is from heaven, for the spiritual mind in its form is a heaven, while everything which flows into the natural mind is from the world, for the natural mind in its form is a world. From which it follows that when the spiritual mind is closed, the natural mind reacts against all things of heaven, giving them no admission except so far as they are serviceable to it as means for acquiring and possessing the things of the world. And when the things of heaven are made to serve the natural mind as means to its own ends, then those means, though they appear heavenly, become natural, for the end qualifies them, and they become like the knowledges of the natural man, in which interiorly there is nothing of life. But as things heavenly cannot be so joined to things natural that the two act as one, they are separated, and in men merely natural, things heavenly arrange themselves from without, encompassing the natural things which are within. From this it is that a merely natural man can speak and preach about heavenly things, and even simulate them in his actions, though inwardly he thinks against them, the latter he does when alone, the former when in company. But of these things more in what follows.

262. By virtue of the reaction which is in him from birth, the natural mind of man, when he loves himself and the world above all things, acts against the things which are of the spiritual mind of man. Then also he has a sense of enjoyment in evils of every kind, as adultery, fraud, revenge, blasphemy, and other like things, he then also accepts nature as the creator of the universe, and all these things he confirms by means of his rational faculty, and after confirmation he either perverts or suffocates or repels the goods and truths of heaven and the Church, and at length either shuns them or turns his back upon them or hates them. This he does in his spirit, and in the body just so far as he dares to speak with others from his spirit without fearing the loss of reputation as a means to honor and gain. When man is such, he gradually shuts up the spiritual mind closer and closer. Confirmations of evil by means of falsities especially close it up, therefore evil and falsity when confirmed cannot be uprooted after death, they are uprooted in the world only by means of repentance.

263. But when the spiritual mind is open the state of the

263. At prorsus alius status est mentis naturalis, cum mens spiritualis aperta est disponitur tunc mens naturalis ad obsequium mentis spiritualis, et subordinatur, agit enim mens spiritualis a superiori seu ab interiori in mentem naturalem, ac removet illa quae ibi reagunt, et adaptat sibi illa, quae secum similiter agunt, inde successive tollitur reactio superans. Sciendum est, quod in maximis et minimis universi, tam vivis quam mortuis, sit actio et reactio, inde est omnium aequilibrium hoc tollitur cum actio superat reactionem, et vicissim. Simile est cum mente naturali et cum mente spirituali. Quando mens naturalis ex sui amoris jucundis, et ex suae cogitationis amoenis, quae in se sunt mala et falsa, agit, tunc reactio mentis naturalis removet illa quae mentis spiritualis sunt, ac obstipat fores ne intrent, et facit ut actio fiat ex talibus quae cum reactione ejus concordant. Ita fit actio et reactio mentis naturalis, quae opposita est actioni et reactioni mentis spiritualis. Inde fit occlusio mentis spiritualis sicut retorsio spirae. At si aperitur mens spiritualis, tunc invertitur actio et reactio mentis naturalis agit enim mens spiritualis a superiori aut interiori, et simul per illa quae ad obsequium ejus disposita sunt in mente naturali ab interiori aut exteriori, et retorquet spiram, in qua est actio et reactio mentis naturalis, est enim haec mens ex nativitate in opposito contra illa quae mentis spiritualis sunt; hoc trahit per hereditatem a parentibus, ut notum est. Talis est mutatio status, quae vocatur reformatio et regeneratio. Status mentis naturalis ante reformationem comparari potest spirae torquenti seu circumflectenti se deorsum, at post reformationem comparari potest spirae torquenti seu circumflectenti se sursum, quare homo ante reformationem spectat deorsum ad infernum, at post reformationem spectat sursum ad caelum.

QUOD ORIGO MALI SIT EX ABUSU FACULTATUM, QVAE HOMINIS PROPRIAE SUNT, ET VOCANTUR RATIONALITAS ET LIBERTAS

264. Per rationalitatem intelligitur facultas intelligendi vera et inde falsa, ac bona et inde mala, et per

natural mind is wholly different. Then the natural mind is placed at the service of the spiritual mind, and is held subordinate. For the spiritual mind acts upon the natural mind from above or within, and removes the things therein which react, and adapts to itself those which act in harmony with itself, whereby the excessive reaction is gradually taken away. It is to be noted, that in things greatest and least of the universe, both living and dead, there is action and reaction, from which comes an equilibrium of all things, this is destroyed when action overcomes reaction, or the reverse. It is the same with the natural and with the spiritual mind. When the natural mind acts from the enjoyments of its love and the pleasures of its thought, which are in themselves evils and falsities, the reaction of the natural mind removes those things which are of the spiritual mind and blocks the doors lest they enter, and it makes action to come from such things as agree with its reaction. The result is an action and reaction of the natural mind opposite to the action and reaction of the spiritual mind, whereby there is a closing of the spiritual mind like the twisting back of a spiral. But if the spiritual mind becomes opened, the action and reaction of the natural mind are reversed, for the spiritual mind acts from above or within, at the same time it acts from below or from without, through those things in the natural mind which are so disposed as to submit to it, and it twists back the spiral in which the action and reaction of the natural mind lie. For the natural mind is by birth in opposition to the things belonging to the spiritual mind, an opposition derived, as is well known, from parents by heredity. Such is the change of state which is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spiral twisting or bending itself downward, but after reformation it may be compared to a spiral twisting or bending itself upwards, therefore man before reformation looks downwards to hell, but after reformation looks upwards to heaven.

THE ORIGIN OF EVIL IS FROM THE ABUSE OF THE CAPACITIES
PROPER TO MAN, THAT ARE CALLED RATIONALITY AND
FREEDOM

264. By rationality is meant the capacity to understand what is true and thereby what is false, also to understand what is good and thereby what is evil, and by freedom is meant

libertatem intelligitur facultas illa libere cogitandi, volendi et faciendi. Ex praecedentibus constare potest, et ex sequentibus ulterius constabit, quod hae duae facultates cuivis homini a creatione et inde a nativitate sint, et quod sint a Domino, et quod non auferantur, et quod ex illis sit apparentia quod homo cogitet, loquatur, velit et faciat sicut ex se, et quod Dominus in illis facultatibus habitet apud unumquemvis hominem, et quod homo ex conjunctione illa vivat in aeternum, et quod homo per illas, et non absque illis, reformari et regenerari possit, tum quod homo per illas distinguatur a bestiis

265. Quod origo mali sit ex abusu illarum facultatum, dicetur in hoc ordine

- (i) *Quod malus homo aequae ac bonus duabus illis facultatibus gaudeat*
- (ii) *Quod malus homo abutatur illis ad confirmandum mala et falsa, ac quod bonus homo utatur illis ad confirmandum bona et vera*
- (iii) *Quod mala et falsa confirmata apud hominem permanerent, ac fiant amoris et inde vitae ejus*
- (iv) *Quod illa quae facta sunt amoris et vitae, ingenerentur proli*
- (v) *Quod omnia mala tam ingenerata quam superinducta in mente naturali resideant*

266. (i) *Quod malus homo aequae ac bonus duabus illis facultatibus gaudeat* Quod mens naturalis possit quoad intellectum elevari usque ad lucem in qua sunt angeli tertii caeli, ac videre vera, agnoscere illa, et dein loqui illa, in praecedente articulo ostensum est. Ex quo patet, quod quia mens naturalis ita potest elevari, aequae malus homo quam bonus homo facultate illa, quae vocatur rationalitas, gaudeat et quia mens naturalis potest in tantum elevari, sequitur, quod etiam possit cogitare et loqui illa. Quod autem possit velle et facere illa, tametsi non vult et facit, hoc testatur ratio et experientia. *Ratio* Quis non potest velle et facere quae cogitat? Sed quod non velit et faciat, sit quod non amet illa velle et facere. Quod possit velle et facere est libertas, quae cuivis homini a Domino est, sed quod non velit et faciat bonum, cum potest, est ex amore mali, qui repugnat, cui tamen potest resistere, et quoque plures resistunt. Hoc *ab experientia* in mundo spirituali aliquoties confirmatum est. Audivi spiritus malos, qui intus diaboli erant, et qui vera caeli et ecclesiae in mundo reje-

the capacity to think, will, and do these things freely From what precedes it is evident, and it will become more evident from what follows, that every man from creation, consequently from birth, has these two capacities, and that they are from the Lord, that they are not taken away from man, that from them is the appearance that man thinks, speaks, wills, and acts as from himself, that the Lord dwells in these capacities in every man, that man by virtue of that conjunction lives to eternity, that man by means of these capacities can be reformed and regenerated, but not without them, finally, that by them man is distinguished from beasts

265. That the origin of evil is from the abuse of these capacities will be explained in the following order

- (1) *A bad man equally with a good man enjoys these two capacities*
- (ii) *A bad man misuses these capacities to confirm evils and falsities, but a good man uses them to confirm goods and truths*
- (iii) *Evils and falsities confirmed in man are permanent, and come to be of his love, consequently of his life*
- (iv) *Such things as have come to be of the love and life are engendered in offspring*
- (v) *All evils, both engendered and acquired, have their seat in the natural mind*

266. (1) *A bad man equally with a good man enjoys these two capacities* It was shown in the preceding chapter that the natural mind, as regards the understanding, can be elevated even to the light in which angels of the third heaven are, and see truths, acknowledge them, and then give expression to them From this it is plain that since the natural mind can be thus elevated, a bad man equally with a good man enjoys the capacity called rationality, and because the natural mind can be elevated to such an extent, it follows that a bad man can also think and speak about heavenly truths Moreover, that he is able to will and do them, even though he does not, both reason and experience affirm Reason affirms it for who cannot will and do what he thinks? His not willing and doing it is because he does not love to will and do it This ability to will and do is the freedom which every man has from the Lord, but his not willing and doing good when he can, is from a love of evil, which opposes, but this love he is able to resist, and many do resist Experience in the spiritual world has often corroborated this I have listened to evil spirits who inwardly were devils, and who in the

cerunt illi, dum affectio sciendi, in qua est omnis homo a pueritia, per gloriam, quae quemvis amorem sicut splendor ignis ambit, excitata fuit, tunc illi perceperunt arcana sapientiae angelicae, aequae bene ac perceperunt illa spiritus boni qui intus angeli erant Immo spiritus illi diabolici dixerunt, quod quidem possint velle et facere secundum illa, sed quod non velint. Cum dictum est illis, quod velint illa, modo fugiant mala ut peccata, dixerunt quod etiam id possint, sed quod non velint Ex quo patuit, quod malis aequae ac bonis sit facultas quae vocatur libertas consulat quisque se, et animadvertet quod ita sit. Quod homo possit velle, est quia Dominus, a quo est facultas illa, continue dat ut possit, nam supra dictum est, Dominus in binis illis facultatibus apud unumquemvis hominem habitat, ita in facultate seu in potentia quod possit velle Quod facultatem intelligendi, quae vocatur rationalitas, concernit, illa non datur apud hominem, priusquam mens ejus naturalis venit ad suam aetatem, interea est sicut semen in fructu immaturo, quod non potest in terra aperiri, et in virgultum excrescere Facultas illa nec datur apud illos de quibus supra (n 259)

267. (11) *Quod malus homo abutatur illis facultatibus ad confirmandum mala et falsa, et bonus homo utatur illis ad confirmandum bona et vera* Ex facultate intellectuali quae vocatur rationalitas, et ex facultate voluntaria quae vocatur libertas, trahit homo quod confirmare possit quicquid vult, naturalis enim homo potest elevare intellectum suum ad superiorem lucem quousque desiderat, sed qui in malis et inde falsis est, non elevat illum altius quam in superiorem regionem naturalis suae mentis, et raro ad regionem mentis spiritualis Causa est, quia in jucundis amoris naturalis suae mentis est, et si supra illam elevat, perit jucundum amoris ejus si altius elevatur, et videt vera opposita jucundis vitae suae, aut principis propriae intelligentiae suae, tunc vel falsificat illa, vel praeterit, et ex contemptu relinquit illa, vel retinet in memoria, ut inserviant amor vitae suae, aut fastui propriae intelligentiae suae, pro mediis Quod naturalis homo possit confirmare quicquid vult, patet manifeste ex tot haeresibus in Christiano orbe, quarum quaelibet confirmatur a suis Quod mala et falsa omnis generis possint confirmari, quis non novit? Confirmari potest, et quoque a malis apud

world had rejected the truths of heaven and the Church. When the affection for knowing, in which every man is from childhood, was excited in them by the glory that, like the brightness of fire, surrounds each love, they perceived the arcana of angelic wisdom just as clearly as good spirits who inwardly were angels. Those diabolical spirits even declared that they were able to will and act according to those arcana, but did not wish to. When told that they might will them, if only they would shun evils as sins, they said that they could even do that, but did not wish to. From this it was evident that the wicked equally with the good have the capacity called freedom. Let any one look within himself, and he will observe that it is so. Man has the power to will, because the Lord, from whom that capacity comes, continually gives the power, for, as was said above, the Lord dwells in every man in both of these capacities, thus in the capacity, that is, in the power, of being able to will. As to the capacity to understand, called rationality, this man does not have until his natural mind matures, until then it is like seed in unripe fruit, which has no power to be opened in the soil and grow up. Neither does this capacity exist in those mentioned above (n 259).

267. (11) *A bad man misuses these capacities to confirm evils and falsities, but a good man uses them to confirm goods and truths.* From the intellectual capacity called rationality, and from the voluntary capacity called freedom, man derives the ability to confirm whatever he wishes, for the natural man is able to raise his understanding into higher light to any extent he desires, but one who is in evils and their falsities raises it no higher than into the upper region of his natural mind, and rarely as far as the border of the spiritual mind, for the reason that he is in the delights of the love of his natural mind, and when he rises above that mind, the delight of his love perishes. If his understanding is raised higher, and sees truths which are opposed to the delights of his life or to the principles of his self-intelligence, he either falsifies those truths or passes them by and contemptuously leaves them behind, or retains them in the memory as means to serve his life's love, or the pride of his self-intelligence. That the natural man is able to confirm whatever he wishes is evident from the multitude of false doctrines in the Christian world, each of which is confirmed by its adherents. Who does not know that evils and falsities of every kind can be confirmed? It is possible to confirm, and by the wicked it is confirmed within themselves, that there is no God,

se confirmatur, quod Deus non sit, et quod natura sit omne, et quod se ipsam creaverit, quod religio sit modo medium, quo animi simplices teneantur in vinculis, quod prudentia humana faciat omnia, et quod Divina providentia nihil praeter quod universum in ordine, in quo creatum est, sustineat, tum quod necesse, adulteria, furta, fraudes, ac vindictae sint licita, secundum Macchiavellum et ejus asseclas Haec et similia plura naturalis homo confirmare, immo libros confirmationibus implere potest, et cum confirmata sunt, tunc falsa illa apparent in luce sua fatua, et vera in tali umbra, ut non possint videri, nisi sicut larvae tempore noctis Verbo, sume falsissimum, et da illud in propositionem, et dic ingenioso, "Confirma," et confirmabit usque ad plenam extinctionem lucis veri, sed sepone confirmationes, redi, et specta ipsam propositionem ex rationalitate tua, et videbis falsum ejus in sua deformitate Ex his constare potest, quod homo possit abuti duabus illis facultatibus, quae a Domino apud illum sunt, ad confirmandum mala et falsa omnis generis Hoc non potest aliqua bestia, quia non facultatibus illis gaudet, quare bestia in omnem ordinem suae vitae, et in omnem scientiam amoris sui naturalis, nascitur, secus ac homo

268. (III) *Quod mala et falsa confirmata apud hominem permaneant, ac fiant amoris et vitae ejus* Confirmationes mali et falsi non sunt aliud quam remotiones boni et veri, et si increscunt sunt rejectiones, nam malum removet et rejicit bonum, ac falsum verum inde etiam confirmationes mali et falsi sunt occlusiones caeli, nam omne bonum et verum a Domino per caelum influit, et cum caelum clausum est, tunc homo in inferno est, et ibi in societate ubi simile malum et falsum regnat, a quo deum eximi nequit Datum est loqui cum aliquibus, qui ante saecula apud se confirmaverunt falsa religionis suae, et vidi quod in iisdem, similiter ut in illis fuerunt in mundo, permaneant causa est, quia omnia, quae homo apud se confirmat, fiunt amoris et vitae ejus, fiunt amoris, quia fiunt voluntatis et intellectus, ac voluntas et intellectus faciunt vitam cujusvis; et cum fiunt vitae hominis, fiunt non solum totius mentis ejus sed etiam totius corporis ejus Inde patet, quod homo, qui se confirmaverat in malis et falsis, a capite ad calcem sit talis, et cum totus talis est, non potest per aliquam invasionem aut retor-

and that nature is everything and created herself; that religion is only a means for keeping simple minds in bondage, that human prudence does everything, and Divine providence nothing except sustaining the universe in the order in which it was created, also that murders, adulteries, thefts, frauds, and revenge are allowable, as held by Machiavelli and his followers. These and many like things the natural man is able to confirm, and to fill volumes with the confirmations, and when such falsities are confirmed they appear in their delusive light, but truths in such obscurity as to be seen only as phantoms of the night. In a word, take what is most false and present it as a proposition, and ask an ingenious person to prove it, and he will do so to the complete extinction of the light of truth, but set aside his confirmations, return and view the proposition itself from your own rationality, and you will see its falsity in all its deformity. From all this it can be seen that man is able to misuse these two capacities, which he has from the Lord, to confirm evils and falsities of every kind. This no beast can do, because no beast enjoys those capacities. Consequently, a beast is born into all the order of its life, and into all the knowledge of its natural love, but man is not.

268. (111) *Evils and falsities confirmed in man are permanent, and come to be of his love and life.* Confirming evil and falsity is equivalent to putting away good and truth, and if persisted in, to their rejection, for evil removes and rejects good, and falsity truth. For this reason confirming evil and falsity is a closing up of heaven, for every good and truth flows in from the Lord through heaven, and when heaven is closed, man is in hell, and in a society there in which a like evil prevails and a like falsity, from which hell he cannot afterwards be delivered. It has been granted me to speak with some who ages ago confirmed themselves in the falsities of their religion, and I saw that they remained in the same falsities, in the same way as they were in them in the world. The reason is, that all things in which a man confirms himself come to be of his love and life. They come to be of his love because they come to be of his will and understanding, and the will and understanding constitute the life of every one, and when they come to be of man's life, they come to be not only of his whole mind but also of his whole body. From this it is evident that a man who has confirmed himself in evils and falsities is such from head to foot, and when he is wholly such, by no turning or twisting back can he be reduced to an opposite state, and thus with-

sionem redigi in statum ei oppositum, et sic ab inferno extrahi. Ex his et ex praecedentibus in hoc articulo videri potest, unde origo mali est

269. (iv) *Quod illa, quae facta sunt amoris et inde vitae, ingenerantur proli* Notum est, quod homo nascatur in malum, et quod id trahat ut hereditarium a parentibus et a quibusdam creditur, quod non a parentibus, sed per parentes ex Adamo, sed hoc est error. Trahit id a patre, a quo est ei anima, ac induitur corpore apud matrem, semen enim, quod est ex patre, est primum receptaculum vitae, sed tale receptaculum quale fuit apud patrem, est enim in forma amoris ejus, et amor cujusvis in maximis et minimis sibi similis est, et est in illo conatus in formam humanam, in quam etiam abit successive; inde sequitur, quod mala, quae vocantur hereditaria, sint a patribus, ita ab avis et atavis successive derivata in progenies. Hoc etiam experientia docet, est enim quoad affectiones similitudo gentium cum primo genitore suo, et magis similitudo familiarum, et adhuc magis similitudo domuum, immo talis similitudo, ut internoscantur generationes non modo ab animis, sed etiam a faciebus. Sed de ingeneratione amoris mali a parentibus in proles, in sequentibus, ubi de correspondentia mentis, seu voluntatis et intellectus, cum corpore et ejus membris et organis, plura dicentur. Hic solum haec pauca allata sunt, ut sciatur, quod mala a parentibus successive deriventur, et quod per accumulationes unius post alterum increscant, usque ut homo ex nativitate non sit nisi quam malum: et quod malignitas mali crescat secundum gradum occlusionis mentis spiritualis, sic enim mens naturalis etiam superius clauditur, et quod hoc in posteris non restituatur, nisi per fugere mala ut peccata ex Domino, sic non aliter aperitur mens spiritualis, et per illud mens naturalis in formam correspondentem reducitur.

270. (v) *Quod omnia mala et inde falsa, tam ingenerata quam superintendenda, in mente naturali resideant* Quod mala et inde falsa in mente naturali resideant, est quia illa mens est in forma seu in imagine mundus, mens autem spiritualis est in forma seu in imagine caelum, et in caelo non potest hospitari malum quare haec mens a nativitate non est aperta, sed modo in potentia ut aperiri possit. Mens naturalis ducit suam formam etiam

drawn from hell From all this, and from what precedes in this chapter, it can be seen what the origin of evil is

269. (iv) *Such things as have come to be of the love, and consequently of the life, are engendered in offspring* It is known that man is born into evil, and that he derives it by inheritance from parents, though by some it is believed that he inherits it not from parents, but through parents from Adam, this, however, is an error He derives it from the father, from whom he has a soul that is clothed with a body in the mother For the seed, which is from the father, is the first receptacle of life, but such a receptacle as it was with the father, for the seed is in the form of his love, and each one's love is, in things greatest and least, similar to itself, and there is in the seed a conatus to the human form, and by successive steps it goes forth into that form From this it follows that evils called hereditary are from the father, thus from grandfathers and great-grandfathers, successively transmitted to offspring This may be learned also from observation, for as regards the affections, there is a resemblance of races to their first progenitors, and a stronger resemblance in families, and a still stronger resemblance in households, and this resemblance is such that generations are distinguishable not only from the disposition, but even from the face But of this ingeneration of the love of evil by parents in offspring more will be said in what follows, where the correspondence of the mind, that is, of the will and understanding, with the body and its members and organs is treated of Here these few things only are brought forward, that it may be known that evils are derived from parents successively, and that they increase through the accumulations of one parent after another, until man by birth is nothing but evil, also, that the malignity of the evil increases according to the degree in which the spiritual mind is closed up, for in this manner the natural mind also is closed above, finally, that there is no recovery from this in posterity except through their shunning evils as sins by the help of the Lord In this and in no other way is the spiritual mind opened, and by means of such opening the natural mind is brought back into correspondent form

270. (v) *All evils and their falsities, both engendered and acquired, have their seat in the natural mind* Evils and their falsities reside in the natural mind, because that mind is, in form or image, a world, while the spiritual mind in its form or image is a heaven, and in heaven evil cannot be entertained The spiritual mind, therefore, is not opened from birth, but is only

quoad partem a substantiis mundi naturalis, sed mens spiritualis solum a substantiis mundi spiritualis, quae in sua integritate a Domino conservatur, ut homo possit fieri homo, nascitur enim animal, sed fit homo. Mens naturalis cum omnibus ejus circumflexa est in gyros a dextro ad sinistrum, mens autem spiritualis in gyros a sinistro ad dextrum ita mentes illae sunt in contrario versu ad se invicem, indicium, quod malum in mente naturali resideat, et quod ex se agat contra mentem spirituales. ac circumgyratio a dextro ad sinistrum est versa deorsum, ita versus infernum, at circumgyratio a sinistro ad dextrum vadit sursum, ita versus caelum. Quod ita sit, patuit mihi ab hac experientia, quod malus spiritus corpus suum non circumgyrare possit a sinistro ad dextrum, sed a dextro ad sinistrum, spiritus autem bonus aegre potest circumgyrare corpus a dextro ad sinistrum, sed facile a sinistro ad dextrum. Circumgyratio sequitur fluxum interiorum quae mentis sunt

QUOD MALA ET FALSA IN OMNI OPPOSITO SINT CONTRA BONA ET VERA, QUIA MALA ET FALSA SUNT DIABOLICA ET INFERNALIA, AC BONA ET VERA SUNT DIVINA ET CAELESTIA.

271. Quod malum et bonum sint opposita, tum falsum mali et verum boni, quisque dum audit id, agnoscit, sed quia illi qui in malo sunt, non sentiunt et inde non percipiunt aliter, quam quod malum sit bonum, malum enim jucundat illorum sensus, imprimis visum et auditum, et inde etiam jucundat cogitationes et sic perceptiones, ideo agnoscunt quidem quod malum et bonum sint opposita, sed cum in malo sunt, ex jucundo ejus dicunt malum esse bonum, et vicissim. Sit pro exemplo. qui libertate sua ad cogitandum et ad faciendum malum abutitur, ille vocat id libertatem, ac oppositum ejus, quod est cogitare bonum quod in se bonum est, servitutem, cum tamen hoc vere liberum est, illud autem servum. Qui adulteria amat, vocat adulterium liberum, ac non licere adulterari vocat servum, sentit enim in lascivia jucundum, et in castitate injucundum. Qui in amore dominandi ex amore sui est, is in amore illo sentit jucundum vitae excedens jucunda

in the capability of being opened Moreover, the natural mind derives its form in part from substances of the natural world, but the spiritual mind from substances of the spiritual world only, and this mind is preserved in its integrity by the Lord, in order that man may be capable of becoming a man, for man is born an animal, but he becomes a man The natural mind, with all its belongings, is coiled into gyres from right to left, but the spiritual mind into gyres from left to right, the two thus curving in directions contrary to each other a proof that evil resides in the natural mind, and that of itself it acts against the spiritual mind Moreover, the gyration from right to left is turned downward, thus towards hell, but the gyration from left to right tends upward, thus towards heaven This was made evident to me by the fact that an evil spirit can gyrate his body only from right to left, not from left to right, while a good spirit can gyrate his body from right to left only with difficulty, but with ease from left to right Gyration follows the flow of the interiors, which belong to the mind

EVILS AND FALSITIES ARE IN EVERY RESPECT OPPOSED TO GOODS AND TRUTHS, BECAUSE EVILS AND FALSITIES ARE DIABOLICAL AND INFERNAL, WHILE GOODS AND TRUTHS ARE DIVINE AND HEAVENLY.

271. That evil and good are opposites, also the falsity of evil and the truth of good, every one acknowledges when he hears it Still those who are in evil do not feel, and therefore do not perceive, otherwise than that evil is good, for evil gives enjoyment to their senses, especially sight and hearing, and from that gives enjoyment also to their thoughts, and thus their perceptions While, therefore, the evil acknowledge that evil and good are opposites, still, when they are in evil, they declare from their enjoyment of it that evil is good, and good evil For example —One who abuses his freedom to think and to do what is evil calls that freedom, while its opposite, namely, to think the good which in itself is good, he calls bondage, when, in fact, the latter is to be truly free, and the former to be in bondage He who loves adulteries calls it freedom to commit adultery, but not to be allowed to commit adultery he calls bondage, for in lasciviousness he has a sense of enjoyment, but of the contrary in chastity He who is in the love of ruling from love of self feels in that love a delight of life surpassing

alia cujusvis generis; inde omne id quod amoris illius est vocat bonum, et declarat malum omne id quod ei contrariatur, cum tamen oppositum est. Simile est cum omni alio malo. Quare tametsi quisque agnoscit, quod malum et bonum sint opposita, usque illi qui in malis sunt, contrariam ideam de oppositione illa fovet, et non alii justam quam qui in bonis sunt. Nemo dum est in malo potest videre bonum, sed qui est in bono, potest videre malum. Malum est infra sicut in spelunca, bonum est supra sicut in monte.

272. Nunc quia a multis nescitur quale est malum et quod prorsus oppositum sit bono, et tamen interest ut sciatur, ideo haec res in hoc ordine lustranda est.

- (i) *Quod mens naturalis, quae in bonis et inde falsis est, sit forma et imago inferi.*
- (ii) *Quod mens naturalis, quae est forma et imago inferi, descendat per tres gradus.*
- (iii) *Quod tres gradus mens naturalis, quae est forma et imago inferi, sit effectus tribus gradibus mens spirituales, quae est forma et imago coeli.*
- (iv) *Quod mens naturalis quae est inferi sit in contrapositione et contrarietate spirituales quae est coeli.*

273. (i) *Quod mens naturalis, quae in malis et inde falsis est, sit forma et imago inferi.* Qualis mens naturalis in sua forma substantiali est apud hominem, seu qualis est in sua forma ex substantiis utriusque mundi contexta in cerebris, ubi illa mens in suis primis residet, hic non describi potest. universalis idea de illa forma in sequentibus, ubi de correspondentia mentis et corporis agendum est, dabitur. Hic solum aliquid dicetur de forma ejus quoad status et eorum mutationes, per quas sistuntur perceptiones cogitationes, intentiones, voluntates, et quae illarum sunt, nam mens naturalis quae in malis et inde falsis est, quoad illas est forma et imago inferi. Haec forma ponit formam substantialem ut subjectum, status enim mutationes absque forma substantiali, quae subjectum, non dari possunt, prorsus sicut visus non absque oculo, et auditus absque aure. Quod itaque formam seu imaginem, qua mens naturalis refert infernum, attinet, est illa forma et imago talis, quod amor regnans cum ejus concupiscentiis, qui est status universalis hujus mentis, sit sicut in inferno est Diabolus, et quod cogitationes falsi ex amore illo regnante oriundae, sint sicut Diaboli turba, per Diabolum et per ejus turbam, nec aliud in Verbo intelligitur. Simi-

other delights of every kind, consequently, everything belonging to that love he calls good, and everything contrary to it he declares to be evil, when yet the reverse is true. It is the same with every other evil. While every one, therefore, acknowledges that evil and good are opposites, those who are in evil cherish a reverse conception of such opposition, and only those who are in good have a right conception of it. No one so long as he is in evil can see good, but he who is in good can see evil. Evil is below as in a cave, good is above as on a mountain.

272. Now as few know what the nature of evil is, and that it is entirely opposite to good, and as this knowledge is important, the matter shall be considered in the following order

- (i) *The natural mind that is in evils and their falsities is a form and image of hell*
- (ii) *The natural mind that is a form and image of hell descends through three degrees*
- (iii) *The three degrees of the natural mind that is a form and image of hell, are opposite to the three degrees of the spiritual mind that is a form and image of heaven*
- (iv) *The natural mind that is a hell is in every respect opposed to the spiritual mind that is a heaven*

273. (i) *The natural mind that is in evils and their falsities is a form and image of hell*. The nature of the natural mind in man in its substantial form, that is, its nature in its own form woven out of the substances of both worlds, in the brains where that mind resides in its first principles, cannot here be described. The universal idea of that form will be given in what follows, where the correspondence of the mind and body is to be treated of. Here somewhat only shall be said of its form as regards the states and their changes, whereby perceptions, thoughts, intentions, volitions, and their belongings are manifested, for, as regards these states and changes, the natural mind which is in evils and their falsities is a form and image of hell. Such a form supposes a substantial form as a subject, for without a substantial form as a subject, changes of state are impossible, just as sight is impossible without an eye, or hearing without an ear. In regard, then, to the form or image wherein the natural mind images hell, that form or image is such, that the reigning love with its lusts, which is the universal state of that mind, is like what the devil is in hell, and the thoughts of the false arising out of that reigning love are, as it were, the devil's crew. By "the devil" and by "his crew" nothing else is meant

lis etiam res est; nam in inferno est amor dominandi ex amore sui, amor regnans; hic ibi vocatur Diabolus, ac affectiones falsi cum cogitationibus ex illo amore oriundae vocantur ejus turba. simile est in unaquavis societate inferni, cum differentiis, quales sunt differentiae specificae unius generis. In simili forma est quoque mens naturalis quae in malis et inde falsis est; quare etiam homo naturalis qui talis est, post mortem in societatem inferni sibi similem venit, et tunc in omnibus et in singulis unum cum illa agit; venit enim in suam formam, hoc est in suae mentis status. Est quoque alius amor, qui vocatur Satanas, subordinatus priori amor qui vocatur Diabolus, ille est amor possidendi bona aliorum quacunque arte mala; malitiae ingeniosae et astutiae sunt ejus turba. Qui in hoc inferno sunt, illi in genere vocantur satanae, et qui in priori, illi in genere vocantur diaboli; et qui non clandestine ibi agunt, non renuunt suum nomen; inde est, quod inferna in composito appellentur Diabolus et Satanas. Quod duo inferna secundum duos illos amores in genere distincta sint, est quia omnes caeli in duo regna, caeleste et spirituale, secundum duos amores distincti sunt; ac infernum diabolicum ex opposito correspondet regno caelesti, ac infernum satanicum ex opposito correspondet regno spirituali. Quod caeli in duo regna, caeleste et spirituale, distincti sint, videatur in opere *De Caelo et Inferno* (n. 120-28). Quod mens naturalis quae talis est, sit in forma infernum, est quia omnis forma spiritualis in maximis et minimis est sibi similis; inde est, quod unusquisque angelus sit caelum in minore forma, ut quoque in opere *De Caelo et Inferno* (n. 51-58), ostensum est, ex hoc etiam sequitur, quod unusquisque homo seu spiritus, qui est diabolus vel satanas, sit infernum in minore forma.

274. (ii) *Quod mens naturalis, quae est forma seu imago inferni, descendat per tres gradus.* Quod in omnium maximis et minimis sint duplicis generis gradus, qui vocantur altitudinis et latitudinis, videatur supra (n. 222-229); ita quoque mens naturalis in suis maximis et minimis: hic intelliguntur gradus altitudinis. Mens naturalis ex binis suis facultatibus, quae vocantur rationalitas et libertas, in eo statu est, ut possit per tres gradus ascendere, et per tres gradus descendere, ascendit ex bonis et veris, et descendit ex malis et falsis; et dum ascendit, clauduntur gradus inferiores qui tendunt ad infernum, ac dum de-

in the Word The case is similar, also, for in hell there is a love of ruling from the love of self, a reigning love, called there the "devil," and the affections of the false, with the thoughts arising out of that love, are called "his crew." It is the same in every society of hell, with differences resembling the differences of species in a genus And the natural mind that is in evils and their falsities is in a similar form, consequently, a natural man who is of this character comes, after death, into a society of hell similar to himself, and then, in each and every particular, he acts in unison with it, for he thus enters into his own form, that is, into the states of his own mind. There is also another love, called "satan," subordinate to the love that is called the devil, it is the love of possessing the goods of others by every evil device Cunning villanies and subtleties are its crew Those who are in this hell are generically called satans, those in the former, devils and such of them as act openly there do not disown their name From this it is that the hells, as a whole, are called the Devil and Satan The two hells are generically divided in accordance with these two loves, because all the heavens are divided into two kingdoms, the celestial and the spiritual, in accordance with two loves, and the devil-hell corresponds, by opposites, to the celestial kingdom, and the satan-hell corresponds, by opposites, to the spiritual kingdom That the heavens are divided into two kingdoms, the celestial and the spiritual, may be seen in the work on *Heaven and Hell* (n 20-28) The reason why a natural mind of such a character is in form a hell, is that every spiritual form is like itself both in what is greatest and in what is least; therefore every angel is, in lesser form, a heaven, as is also shown in the work on *Heaven and Hell* (n 51-58), from which it follows that every man or spirit who is a devil or a satan is, in lesser form, a hell

274. (11) *The natural mind that is a form or image of hell descends through three degrees* It may be seen above (n 222-229) that both in the greatest and in the least of all things there are degrees of two kinds, namely, degrees of height and degrees of breadth This is also true of the natural mind in its greatest and its least parts Degrees of height are what are now referred to The natural mind, by its two capacities called rationality and freedom, is in such a state as to be capable of ascending through three degrees, or of descending through three degrees, it ascends by goods and truths, and descends by evils and falsities, when it ascends, the lower degrees which tend to

scendit, clauduntur gradus superiores qui tendunt ad caelum Causa est, quia in reactione sunt Tres illi gradus superiores et inferiores non aperti sunt nec clausi in homine recens nato, est enim tunc in ignorantia boni et veri, ac mali et falsi, sed sicut in illa se mittit, ita gradus aperiuntur et clauduntur vel ab una parte vel ab altera Cum aperiuntur versus infernum, tunc supremum seu intimum locum sortitur amor regnans qui est voluntatis, alterum seu medium locum sortitur cogitatio falsi, quae intellectus est ex illo amore, ac infimum locum sortitur conclusum amoris per cogitationem, seu voluntatis per intellectum Est etiam simile hic sicut est cum gradibus altitudinis, de quibus prius, quod in ordine sint sicut finis, causa, et effectus, aut sicut finis primus, medius et ultimus Descensus horum graduum est versus corpus, inde illi in descensu crassescunt, et fiunt materiales et corporei Si vera ex Verbo in secundo gradu ad formandum illum adsciscuntur, tunc illa vera ex primo gradu, qui est amor mali, falsificantur, ac fiunt famulitia et mancipia; ex quo constare potest, qualia fiunt vera ecclesiae ex Verbo apud illos qui in amore mali sunt, seu quorum mens naturalis est in forma infernum, quod quia inserviunt diabolo pro mediis, profanentur, amor enim mali regnans in naturali mente, quae est infernum, est Diabolus, ut supra dictum est

275. (111) *Quod tres gradus mentis naturalis, quae est forma et imago inferni, oppositi sint tribus gradibus mentis spiritualis, quae est forma et imago caeli* Quod tres gradus mentis sint, qui dicuntur naturalis, spiritualis et caelestis, et quod mens humana ex illis gradibus consistens spectet versus caelum, et circumflectat se illuc, supra ostensum est, inde videri potest, quod mens naturalis, dum spectat deorsum, et se circumflectit versus infernum, similiter ex tribus gradibus consistat, et quod quivis gradus ejus oppositus sit gradui mentis quae est caelum Quod ita sit patuit mihi manifeste ex illis quae visa sunt in mundo spirituali, quae sunt, quod tres caeli sint, et illi secundum tres gradus altitudinis distincti, et quod tria inferna sint, ac illa secundum tres gradus altitudinis seu profunditatis etiam distincta, et quod inferna caelis in omnibus et singulis opposita sint tum quod infernum imum oppositum sit caelo supremo, quod infernum medium oppositum sit caelo medio, et quod infernum summum oppositum sit caelo ultimo Simile est cum mente naturali, quae in

hell are shut, and when it descends, the higher degrees which tend to heaven are shut, for the reason that they are in reaction. These three degrees, higher and lower, are neither open nor shut in man in earliest infancy, for he is then ignorant both of good and truth and of evil and falsity, but as he lets himself into one or the other, the degrees are opened and shut on the one side or the other. When they are opened towards hell, the reigning love, which is of the will, obtains the highest or inmost place, the thought of the false, which is of the understanding from that love, obtains the second or middle place, and the result of the love through the thought, or of the will through the understanding, obtains the lowest place. The same is true here as of degrees of height treated of above, they stand in order as end, cause, and effect, or as first end, middle end, and last end. The descent of these degrees is towards the body, consequently, in the descent they wax grosser, and become material and corporeal. If truths from the Word are received in the second degree to form it, these truths are falsified by the first degree, which is the love of evil, and become servants and slaves. From this it can be seen what the truths of the Church from the Word become with those who are in the love of evil, or whose natural mind is in form a hell, namely, that they are profaned because they serve the devil as means, for the love of evil reigning in the natural mind that is a hell, is the devil, as was said above.

275. (111) *The three degrees of the natural mind that is a form and image of hell, are opposite to the three degrees of the spiritual mind that is a form and image of heaven.* It has been shown above that there are three degrees of the mind, called natural, spiritual, and celestial, and that the human mind, made up of these degrees, looks towards heaven, and turns itself in that direction. From this it can be seen that the natural mind, looking downwards and turning itself towards hell, is made up in like manner of three degrees, and that each degree of it is opposite to a degree of that mind which is a heaven. That this is so has been made very clear to me by things seen in the spiritual world, namely, that there are three heavens, and these distinct according to three degrees of height, that there are three hells, and these also distinct according to three degrees of height or depth, that the hells are opposed to the heavens in each and every particular, that the lowest hell is opposite to the highest heaven, and the middle hell to the middle heaven, and the uppermost hell to the lowest heaven. It is the same with

forma inferni est, formae enim spirituales sunt sibi similes in maximis et in minimis. Quod caeli et inferni ita in opposito sint, est quia amores illorum ita oppositi sunt. Amor in Dominum, et inde amor erga proximum, faciunt intimum gradum in caelis; at amor sui et amor mundi faciunt intimum gradum in infernis: sapientia ac intelligentia ex suis amoribus faciunt medium gradum in caelis, at stultitia et insania, quae apparent sicut sapientia et intelligentia, ex suis amoribus faciunt medium gradum in infernis. conclusa autem ex binis suis gradibus, quae vel reponuntur in memoria ut scientiae, vel determinantur in corpore in actus, faciunt ultimum gradum in caelis; conclusa ex binis suis gradibus, quae vel fiunt scientiae, vel fiunt actus, faciunt extimum gradum in infernis. Quomodo bona et vera caeli in mala et falsa, ita in oppositum, vertuntur in infernis, constare potest ex hac experientia. Audivi quod Divinum aliquod verum e caelo defluerit in infernum, et audivi quod illud in via in descensu per gradus conversum sit in falsum, ita ad infernum infimum in prorsus oppositum; ex quo patuit, quod inferna secundum gradus sint in opposito ad caelos quoad omnia bona et vera, et quod fiant mala et falsa per influxum in formas in contrarium versas, nam quod omne influens percipiatur et sentiatur secundum formas recipientes et illarum status, notum est. Quod in oppositum versa sint, patuit mihi etiam ab hac experientia: datum est videre inferna in situ suo respective ad caelos, et apparuerunt illi qui ibi erant inversi, capite deorsum et pedibus sursum; sed dictum est, quod usque appareant sibi ipsis erecti super pedibus, quod comparari potest cum ^{antipodibus}. Ex his experientiae documentis constare potest, quod tres gradus mentis naturalis, quae in forma et imagine est infernum, sint oppositi tribus gradibus mentis naturalis quae in forma et imagine est caelum.

276. (iv) *Quod mens naturalis quae infernum, in omni opposito sit contra mentem spirituales quae caelum* Quando amores sunt oppositi, tunc omnia quae perceptionis sunt, fiunt opposita, ex amore enim, qui ipsam vitam hominis facit, fluunt omnia reliqua, sicut rivi a suo fonte: illa quae non inde sunt, in mente naturali se separant ab illis quae inde sunt. Illa quae ex amore ejus regnante sunt, in medio sunt, et reliqua ad latera. Haec si vera

the natural mind that is in the form of hell, for spiritual forms are like themselves in things greatest and least. The heavens and hells are thus opposite, because their loves are opposed. In the heavens, love to the Lord, and consequent love to the neighbor, constitute the inmost degree; in the hells, love of self and love of the world constitute the inmost degree. In the heavens, wisdom and intelligence, springing from their loves, constitute the middle degree; in the hells folly and insanity, springing from their loves and appearing like wisdom and intelligence, constitute the middle degree. In the heavens, the results from the two other degrees, either laid up in the memory as knowledges, or determined into actions in the body, constitute the lowest degree; in the hells, the results from the two other degrees, which have become either knowledges or acts, constitute the outermost degree. How the goods and truths of heaven are turned, in the hells, into evils and falsities, thus into what is opposite, may be seen from this experience. I heard that a certain divine truth flowed down out of heaven into hell, and that in its descent by degrees it was converted on the way into what is false, until at the lowest hell, it became the exact opposite of that truth; from which it was manifest that the hells according to degrees are in opposition to the heavens in regard to all goods and truths, these becoming evils and falsities by influx into forms turned the reverse way, for all inflowing, it is well known, is perceived and felt according to the recipient forms and their states. This conversion into the opposite was made further evident to me from this experience. It was granted me to see the hells as they are placed relatively to the heavens, and those who were there appeared inverted, the head downward and the feet upward, but it was said that they nevertheless appear to themselves to be upright on their feet, comparatively like the antipodes. By these evidences from experience, it can be seen that the three degrees of the natural mind that is a hell in form and image are opposite to the three degrees of the spiritual mind that is a heaven in form and image.

276. (iv) *The natural mind that is a hell is in complete opposition to the spiritual mind that is a heaven.* When the loves are opposite all things of perception become opposites; for out of love, which makes the very life of man, everything else flows like streams from their source, the things not from that source separating in the natural mind from those which are. Whatever springs from man's reigning love is in the middle,

ecclesiae ex Verbo sunt, a medio remotius ad latera ablegantur, et tandem exterminantur, et tunc homo seu mens naturalis percipit malum sicut bonum, et videt falsum sicut verum, ac vicissim Ex eo est, quod malitiam credat sapientiam, insaniam intelligentiam, astutiam prudentiam, artes malas ingeniositatem, et tunc quoque Divina et caelestia, quae sunt ecclesiae et cultus, facit nihili, ac corporea et mundana facit maximam Ita invertit statum vitae suae, ut quod capitis est, faciat plantae pedis, et proculcet, et quod plantae pedis est, faciat capitis Sic homo a vivo fit mortuus Vivus dicitur cujus mens est caelum, ac mortuus, cujus mens est infernum

QUOD OMNIA, QUAE TRIUM GRADUUM MENTIS NATURALIS SUNT, OPERIBUS, QUAE FIUNT PER ACTUS CORPORIS, INCLUSA SINT

277. Per scientiam graduum, quae in hac Parte tradita est, detegitur hoc arcanum, quod omnia mentis seu voluntatis et intellectus hominis, in actibus seu in operibus ejus sint, inclusa, vix aliter quam conspicua et inconspicua in semine, in fructu, aut in ovo Ipsi actus seu opera non aliter apparent quam sicut illa in externis, sed usque in internis sunt innumerabilia, sunt enim vires fibrarum motricium totius corporis quae concurrunt, et sunt omnia mentis quae vires illas excitant et determinant, quae quod sint trium graduum, supra ostensum est Et quia sunt omnia mentis, sunt omnia voluntatis seu omnes affectiones amoris hominis, quae primum gradum constituunt, sunt omnia intellectus, seu omnes cogitationes perceptionis ejus, quae secundum gradum faciunt, et sunt omnia memoriae, seu omnes ideae cogitationis, quae proxima loquelae est, inde desumptae, quae tertium gradum sistunt Ex his in actum determinatis existunt opera, in quibus in externa forma visis non apparent priora, quae tamen actualiter insunt Quod ultimum sit complexus, continens et basis priorum, videatur supra (n 209-216) et quod gradus altitudinis in suo ultimo sint in pleno (n 217-221)

278. Quod actus corporis ab oculo spectati appareant

and other things are at the sides. If these latter are truths of the church from the Word, they are expelled from the middle further away to the sides, and are finally exterminated, and then the man, that is, the natural mind, perceives evil as good, and sees falsity as truth, and conversely. This is why he believes maliciousness to be wisdom, insanity to be intelligence, cunning to be prudence, and evil devices to be ingenuity, moreover, he makes nothing of divine and heavenly things pertaining to the church and worship, while he regards bodily and worldly things as of the greatest worth. He thus inverts the state of his life, making what is of the head to be of the sole of the foot, and trampling upon it, and making what is of the sole of the foot to be of the head. Thus from being alive he becomes dead. One is said to be alive whose mind is a heaven, and one is said to be dead whose mind is a hell.

ALL THINGS OF THE THREE DEGREES OF THE NATURAL MIND
ARE INCLUDED IN THE DEEDS THAT ARE DONE BY
THE ACTS OF THE BODY

277. By the knowledge of degrees, which is set forth in this Part, the following arcanum is disclosed: all things of the mind, that is, of the will and understanding of man, are in his acts or deeds, included therein much as things visible and invisible are in a seed or fruit or egg. Acts or deeds by themselves appear externally as these do, but internally they involve things innumerable, such as the concurring forces of the motor fibres of the whole body and all things of the mind which excite and determine these forces, all of which, as shown above, are of three degrees. And since all things of the mind are in these, so also are all things of the will, that is, all the affections of man's love, which make the first degree, all things of the understanding, that is, all thoughts from his perception, which make the second degree, and all things of the memory, that is, all ideas of the thought nearest to speech, taken from the memory, which compose the third degree. Out of these things determined into act, deeds come forth, in which, seen in external form, prior things are not visible although they are actually therein. That the outmost is the complex, containant, and base of things prior may be seen above (n 209-216), and that degrees of height are in fulness in their outmost (n 217-221).

278. The acts of the body, when viewed by the eye, appear

ita simplices et uniformes sicut in externa forma semina, fructus, ova, et sicut nuces et amygdalae in nucleo, et usque in se contineant omnia priora ex quibus sunt, est quia omne ultimum est circumtectum, et per id distinctum a prioribus, unusquisque etiam gradus est circumcinctus velamine, et per id distinctus ab altero quare illa quae primi gradus sunt non noscuntur a secundo gradu, nec ea quae huius gradus sunt noscuntur a tertio Sicut pro exemplo amor voluntatis, qui est primus gradus mentis, in sapientia intellectus, quae est secundus gradus mentis, non noscitur nisi quam per quoddam iucundum cogitationis rei · primus gradus, qui, ut dictum est, est amor voluntatis, in scientia memoriae, quae est tertius gradus, non noscitur quam per quoddam amoenum sciendi et loquendi Ex his consequitur, quod opus, quod est actus corporis, includat omnia illa, tametsi in externa forma apparet simplex sicut unum.

279. Hoc confirmatur per haec · quod angeli qui apud hominem sunt, ^[1]percipiant singillatim illa quae ex mente in actu sunt, angeli spirituales illa quae inibi ex intellectu sunt, ac angeli caelestes illa quae inibi ex voluntate sunt Hoc apparet ut paradoxon, sed usque est verum At sciendum est, quod illa mentis quae sunt rei propositae seu praesentis, sint in medio, et reliqua circumcirca secundum affinitates Angeli dicunt, quod ex singulo opere percipiat homo qualis est, sed in varia similitudine sui amoris, secundum determinationes ejus in affectiones et inde in cogitationes Verbo, omnis actus seu omne opus hominis spiritualis coram angelis est sicut fructus sapidus, utilis et pulcher, qui reclusus et comestus dat saporem, usum, et delicias Quod angelis talis perceptio actuum et operum hominis sit, videatur etiam supia (n 220)

280. Simile est cum loquela hominis Angeli ex sono loquelaе noscunt amorem hominis, ex articulatione soni sapientiam ejus, et ex sensu vocum scientiam ejus Et amplius dicunt, quod illa tria in unaquavis voce sint, quia vox est sicut conclusum, est enim inibi sonus, articulatio, et sensus. Ab angelis tertii caeli mihi dictum est, quod ex quavis voce loquentis in serie, percipiant statum animi ejus communem, et quoque aliquos status particulares Quod in singulis vocibus Verbi ^[2]sit spirituale, quod est

thus simple and uniform, as seeds, fruits, and eggs do, in external form, or as nuts and almonds in their kernels, yet they contain in themselves all the prior things from which they exist, because every outmost is sheathed about and is thereby rendered distinct from things prior. So is each degree enveloped by a covering, and thereby separated from other degrees, consequently things of the first degree are not perceived by the second, nor those of the second by the third. For example. The love of the will, which is the first degree of the mind, is not perceived in the wisdom of the understanding, which is the second degree of the mind, except by a certain enjoyment in thinking of the matter. Again, the first degree, or the love of the will, is not perceived in the knowledge in the memory, which is the third degree, except by a certain pleasure in knowing and speaking. From all this it follows that every deed, or bodily act, includes all these things, although externally it appears simple, and as if it were a single thing.

279. This is corroborated by the following. The angels who are with man perceive separately the things which are from the mind in the act, the spiritual angels perceiving those things therein which are from the understanding, and the celestial angels those things therein which are from the will. This appears incredible, but it is true. It should be known, however, that the things of the mind pertaining to any subject under consideration, or present in the mind, are in the middle, and other things are round about these according to their affinities therewith. The angels declare that a man's character is perceived from each single deed, but in an image of his love, which varies according to its determinations into affections, and into thoughts therefrom. In a word, before the angels every act or deed of a spiritual man is like a palatable fruit, useful and beautiful, which when opened and eaten yields flavor, use, and delight. That the angels have such a perception of the acts and deeds of men may also be seen above (n 220).

280. It is the same with man's speech. The angels recognize a man's love from his tone in speaking, his wisdom from his articulation, and his knowledge from the meaning of the words. They declare, moreover, that these three are in every word, because the word is a kind of resultant, involving tone, articulation, and meaning. It was told me by angels of the third heaven that from each successive word which a man speaks in discourse they perceive the general state of his disposition, and also some particular states. That in each single word of the

Divinae sapientiae, ac caeleste quod est Divini amoris, et quod illa percipiantur ab angelis, cum Verbum sancte legitur ab homine, in *Doctrina Novae Hierosolymae de Scriptura Sacra*, multis ostensum est

281. Ex his concluditur, quod in operibus hominis, cujus mens naturalis per tres gradus descendit in infernum, sint omnia mala et falsa mali ejus, et quod in operibus hominis, cujus mens naturalis in caelum ascendit, sint omnia bona et vera ejus, et quod haec et illa percipiantur ab angelis ex sola loquela et ex sola actione hominis. Inde est, quod in Verbo dicatur, quod homo secundum opera sua judicandus sit, et quod rationem vocum suarum redditurus sit

Word there is a spiritual meaning from the Divine wisdom, and a celestial from the Divine love, and that these are perceived by angels when the Word is devoutly read by man, has been abundantly shown in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*

281. The conclusion is, that in the deeds of a man whose natural mind descends through three degrees into hell there are all his evils and falses of evil, and that in the deeds of a man whose natural mind ascends into heaven there are all his goods and truths, and that both are perceived by the angels from the mere speech and act of man. From this it is said in the Word that a man "shall be judged according to his deeds," and that he shall render an account of his words

Pars Quarta.

QUOD DOMINUS AB AETERNO, QUI EST JEHOVAH, CREA-
VERIT UNIVERSUM ET OMNIA EJUS A SE IPSO, ET
NON A NIHILLO

282. In universo terrarum orbe notum est, et ab omni sapiente ex interiori perceptione agnitum, quod Deus unus sit, qui Creator universi, et ex Verbo notum est, quod Deus Creator universi dicatur *Jehovah*, ex Esse, quia solus Est. Quod Dominus ab aeterno sit ille Jehovah, in *Doctrina Novae Hierosolymae de Domino* multis ex Verbo demonstratum est. Jehovah vocatur Dominus ab aeterno, quia Jehovah assumpsit Humanum, ut salvaret homines ab inferno, et tunc mandavit discipulis, ut Ipsum vocarent Dominum. quare Jehovah in Novo Testamento vocatur Dominus, ut constare potest ex hoc,

"Amabis Jehovah Deum tuum ex toto corde tuo, et ex tota anima tua,"
Deut vi 5,

et in Novo Testamento,

"Amabis Dominum Deum tuum ex toto corde tuo et ex tota anima tua,"
Matth xxi 35

Similiter in aliis locis ex Veteri Testamento desumptis apud Evangelistas

283. Omnis qui ex ratione clara cogitat, videt quod universum non creatum sit ex nihilo, quoniam videt quod non aliquid possit ex nihilo fieri, nihil enim est nihil, et facere aliquid ex nihilo est contradictorium, et quod est contradictorium, est contra lucem veri, quae est ex Divina Sapientia, et quicquid non est ex Divina Sapientia, hoc nec est ex Divina Omnipotentia. Omnis qui ex ratione clara cogitat, etiam videt quod omnia creata sint ex substantia quae est substantia in se, haec enim est ipsum Esse, ex quo omnia quae sunt, possunt existere et quia

Part Fourth.

THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE
UNIVERSE AND ALL THINGS THEREOF FROM HIMSELF,
AND NOT FROM NOTHING

282. It is known throughout the world, and acknowledged by every wise man from interior perception, that God, who is the Creator of the universe, is one, and it is known from the Word that God the Creator of the universe is called "Jehovah," which is from the verb *to be*, because He alone *is*. That the Lord from eternity is that Jehovah is shown by many statements from the Word in *The Doctrine of the New Jerusalem concerning the Lord*. Jehovah is called the Lord from eternity, since Jehovah assumed a Human that He might save men from hell, He then commanded His disciples to call Him Lord. Therefore in the New Testament Jehovah is called "the Lord," as can be seen from this

"Thou shalt love Jehovah thy God with all thy heart and with all thy soul" (*Deut vi 5*),

but in the New Testament,

"Thou shalt love the Lord thy God with all thy heart and with all thy soul" (*Matt xxii 37*)

It is the same in other passages in the Evangelists, taken from the Old Testament

283. Every one who thinks from clear reason sees that the universe was not created out of nothing, for he sees that not anything can be made out of nothing, since nothing is nothing, and to make anything out of nothing is a contradiction, and a contradiction is contrary to the light of truth, which is from Divine Wisdom, and whatever is not from Divine Wisdom is not from Divine Omnipotence. Every one who thinks from clear reason sees also that all things are created out of a Substance which is Substance in itself, for that is *Esse* itself,

solus Deus est Substantia in se, et inde ipsum Esse, constat quod non aliunde sit existentia rerum Hoc viderunt plures, quia ratio dat videre, sed non ausi sunt confirmare, timentes quod sic in cogitationem forte venirent, quod universum creatum sit Deus quia a Deo, vel quod natura sit ex se, et sic quod intimum ejus sit quod vocatur Deus Inde est, quod tametsi plures viderunt, quod omnium existentia non aliunde sit quam a Deo et ex Ipsius Esse, non tamen ultra cogitationem primam de eo ausi sunt progredi, ne intellectum suum intricarent nodo Gordio ita dicto, a quo illum extricare postea nequirent Quod intellectum extricare nequirent, est causa, quia de Deo, et de creatione Universi a Deo, cogitarunt ex tempore et spatio, quae propria naturae sunt, et ex natura percipere Deum et creationem Universi, nemo potest, sed omnis, cujus intellectus in aliqua luce interiore est, percipere potest naturam et creationem ejus ex Deo, quia Deus non est in tempore et spatio Quod Divinum non sit in spatio, videatur supra ([n] 7-10) quod Divinum impleat omnia spatia universi absque spatio (n 69-72) et quod Divinum sit in omni tempore absque tempore (n ¹³73-76) In sequentibus videbitur, quod tametsi Deus universum et omnia ejus creaverit ex Se Ipso, usque nihilum in universo creato sit, quod est Deus, praeter plura, quae hanc rem in suam lucem mittent

284. In *Parte Prima* hujus operis actum est de Deo, quod sit Divinus Amor et Divina Sapientia, et quod sit Vita, tum quod sit Substantia et Forma quae est ipsum et unicum Esse In *Parte Secunda* actum est de Sole spirituali et ejus mundo, ac de sole naturali et ejus mundo et quod per utrumque solem universum cum omnibus ejus a Deo creatum sit In *Parte Tertia* actum est de gradibus in quibus sunt omnia et singula quae creata sunt In *Quarta hac Parte* nunc agetur de Creatione universi a Deo Causa quod de his et de illis agatur, est quia angeli lamentati sunt coram Domino, quod dum spectant in mundum nihil videant nisi tenebras, et apud homines de Deo, de caelo, et de creatione naturae, nihil scientiae, cui sapientia illorum innitatur

out of which every thing that is can have existence, and since God alone is Substance in itself, and therefore *Esse* itself, it is evident that from this source alone is the existence of things. This has been seen by many, because reason causes it to be seen. Yet they dared not confirm it, fearing lest they might thereby come to think of the created universe as God, because from God, or to think of nature as self-originated, and consequently of the inmost of nature as what is called God. For this reason, although many have seen that the existence of all things is from God alone and out of his *Esse*, yet they have not dared to go beyond their first thought on the subject, lest their understanding become entangled in a so-called Gordian knot, beyond the possibility of release. Such release would be impossible, because their thought of God, and of the creation of the universe from God, has been in accordance with time and space, which are properties of nature, and from nature no one can have a perception of God and of the creation of the universe, but every one whose understanding is in any interior light can have a perception of nature and of its creation out of God, because God is not in time and space. That the Divine is not in space may be seen above (n 7-10), that the Divine apart from space fills all the spaces of the universe (n 69-72), and that the Divine apart from time is in all time (n 72-76). In what follows it may be seen that although God has created the universe and all things thereof out of Himself, yet there is nothing whatever in the created universe that is God and other things besides, which will place this matter in its proper light.

284. Part First of this Work treated of God, that He is Divine Love and Divine Wisdom, that He is life, and that He is substance and form, which is the very and only *Esse*. Part Second treated of the spiritual sun and its world, and of the natural sun and its world, and of the creation of the universe with all things thereof from God by means of these two suns. Part Third treated of degrees in which are each and all things that have been created. Part Fourth will now treat of the creation of the universe from God. All these subjects are now explained, because the angels lament before the Lord, that when they look upon the world they see nothing but darkness, and among men no knowledge of God, nor of heaven, nor of the creation of nature, for their wisdom to rest upon

QUOD DOMINUS AB AETERNO SEU JEHOVAH NON POTUERIT CREARE UNIVERSUM ET OMNIA EJUS, NISI ESSET HOMO.

285. Qui ideam naturalem corpoream de Deo ut Homine habent, illi prorsus non comprehendere possunt, quomodo Deus ut Homo universum et omnia ejus creare potuerit, cogitant enim secum, Quomodo potest Deus ut Homo pervagari universum a spatio ad spatium et creare? Vel quomodo potest e loco suo dicere verbum, et quod cum dictum est, creata sint? Talia cadunt in ideas cum dicitur quod Deus sit Homo, apud illos qui de Deo Homine cogitant similiter ut de homine mundi, et qui cogitant de Deo ex natura et ejus propriis, quae sunt tempus et spatium. At vero illi qui de Deo Homine non ex homine mundi, et non ex natura et ejus spatio ac tempore, cogitant, clare percipiunt, quod universum non potuerit creari, nisi Deus sit Homo. Mitte cogitationem tuam in ideam angelicam de Deo quod sit Homo, ac remove quantum potes ideam spatii, et cogitatione approximabis ad veritatem. Quidam eruditi etiam percipiunt, quod spiritus et angeli non sint in spatio, quia percipiunt spirituale absque spatio. est enim sicut cogitatio, quae tametsi est in homine, usque potest homo per illam sicut praesens esse alibi, in quocunque loco etiam remotissimo. Talis status est spirituum et angelorum, qui sunt homines, etiam quoad eorum corpora. Illi apparent in loco, ubi cogitatio eorum, quoniam spatia ac distantiae in mundo spirituali sunt apparentiae, ac unum agunt cum cogitatione ex affectione illorum. Ex quibus constare potest, quod de Deo, qui longe supra mundum spiritualem ut Sol apparet, cui non potest aliqua apparentia spatii esse, non cogitandum sit ex spatio. et quod tunc possit comprehendere, quod universum creaverit non ex nihilo, sed ex Se Ipso, tum quod nec Humanum Ipsius Corpus possit cogitari magnum aut parvum, seu alicujus staturae, quia hoc etiam est spatii, ac inde, quod in primis et ultimis, ac in maximis et minimis sit idem, ac insuper quod Humanum sit intimum in omni creato, sed absque spatio. Quod Divinum in maximis et minimis sit idem, videatur supra (n 77-82). et quod Divinum impleat omnia spatia absque spatio (n.

THE LORD FROM ETERNITY, THAT IS, JEHOVAH, COULD NOT HAVE CREATED THE UNIVERSE AND ALL THINGS THERE-OF UNLESS HE WERE A MAN

285. Those who have a corporeal natural idea of God as a Man, are wholly unable to comprehend how God as a Man could have created the universe and all things thereof, for they think within themselves, How can God as a Man wander all over the universe from space to space, and create? Or can He, from His place, speak the word, and as soon as it is spoken, creation follow? When it is said that God is a Man, such ideas present themselves to those whose conception of the God-Man is like their conception of a man in the world, and who conceive of God from nature and its properties, which are time and space. But those whose conception of God-Man is not drawn from their conception of a man in the world, nor from nature and its space and time, clearly perceive that unless God were a Man the universe could not have been created. Bring your thought into the angelic idea of God as being a Man, putting away, as much as you can, the idea of space, and you will come near in thought to the truth. In fact, some of the learned have a perception of spirits and angels as not in space, because they have a perception of the spiritual as apart from space. For the spiritual is like thought, which is in man, and yet man is able by means of it to be present as it were elsewhere, in any place however remote. Such is the state of spirits and angels, who are men even as regards their bodies. In whatever place their thought is, there they appear, because in the spiritual world spaces and distances are appearances, and act as one with thought from affection. From all this it can be seen that God, who appears as a sun far above the spiritual world, and to whom there can be no appearance of space, is not to be thought of from space. And it can then be comprehended that He created the universe out of Himself, and not out of nothing, also that His Human Body cannot be thought of as great or small, that is, of any stature, because this pertains to space, consequently that in things first and last, and in things greatest and least, He is the same, and still further, that the Human is the inmost in every created thing, though apart from space. That the Divine is the same in things greatest and least may be seen above (n 77-82), and that the Divine apart from space fills all spaces (n 69-72). And because the Divine is

69-72) Et quia Divinum non est in spatio, nec est continuum, sicut est intimum naturae

286. Quod Deus non potuerit creare universum et omnia ejus nisi esset Homo, ab intelligente perquam clare comprehendī potest ex eo, quod apud se non negare possit, quin in Deo sit Amor et Sapientia, quod sit Misericordia et Clementia, tum quod sit ipsum Bonum et Verum, quia illa ab Ipso sunt, et quia haec non negare potest, nec potest negare quin Deus sit Homo, non enim dari potest ullum ex illis abstractum ab homine, est enim homo subiectum eorum, ac separare illa a suo subiecto, est dicere quod non sint Cogita de sapientia, et pone illam extra hominem, num est aliquid? Num potes concipere illam ut quoddam aethereum, vel ut quoddam flammeum? Non potes nisi forte in illis, et si in illis, erit sapientia in forma, qualis est homini, erit in omni forma ejus, non potest unum deesse, ut sapientia sit in illa Verbo, forma sapientiae est homo, et quia homo est forma sapientiae, est etiam forma amoris, misericordiae, clementiae, boni et veri, quia haec cum sapientia unum agunt Quod amor et sapientia non dari queant nisi in forma, videatur supra (n 40-43)

287. Quod amor et sapientia sint homo, etiam constare potest ex angelis caeli, qui quantum in amore et inde sapientia a Domino sunt, tantum in pulchritudine homines ^[1]sunt Idem constare potest ex eo quod in Verbo dicitur de Adamo, quod in similitudinem et in imaginem Dei creatus sit (*Genes* i 26), quia in formam amoris et sapientiae Omnis homo telluris in humanam formam quoad corpus nascitur, causa est, quia spiritus ejus, qui etiam vocatur anima, est homo, et hic est homo, quia est receptibilis amoris et sapientiae a Domino, et quantum spiritus seu anima hominis recipit, tantum ille fit homo post mortem corporis materialis, quod circumduxit, et quantum non recipit, tantum fit monstrum, quod aliquid hominis ex facultate recipiendi trahit

288. Quoniam Deus est Homo, ideo universum caelum angelicum in complexu unum hominem refert, ac illud in regiones et provincias distinctum est secundum membra, viscera et organa hominis Sunt enim societaes caeli quae faciunt provinciam omnium cerebri, et omnium organorum faciei, tum omnium viscerum corporis, ac illae provinciae inter se distinguuntur prorsus sicut illa

not in space, it is not subject to extension, as the inmost of nature is

286. That God unless He were a Man could not have created the universe and all things thereof, may be very clearly apprehended by an intelligent person from this, that he is compelled to admit that in God there is Love and Wisdom, mercy and clemency, and also goodness itself and truth itself, inasmuch as these are from God. And because he cannot deny this, neither can he deny that God is a Man, for abstractly from man not one of these is possible, man is their subject, and to separate them from their subject is to say that they are not. Think of wisdom, and place it outside of man is it anything? Can you conceive of it as something ethereal, or as something flaming? You cannot, unless perchance you conceive of it as being within these, and if within these, it must be wisdom in a form such as man has, it must be wholly in the form of man, not one thing can be lacking if wisdom is to be in that form. In a word, the form of wisdom is man, and because man is the form of wisdom, he is also the form of love, mercy, clemency, good, and truth, because these make one with wisdom. That love and wisdom are not possible except in a form, see above (n 40-43)

287. That love and wisdom are man is further evident from the fact that the angels of heaven are men in beauty in the measure in which they are in love and its wisdom from the Lord. The same is evident from what is said of Adam in the Word, that he was created into the likeness and into the image of God (*Gen* 1:26), because into the form of love and wisdom. Every man on earth is born into the human form as regards his body, for the reason that his spirit, which is also called his soul, is a man, and this is a man because it is receptive of love and wisdom from the Lord, and so far as these are received by the spirit or soul of man, so far it becomes a man after the death of the material body in which it was sheathed, and so far as these are not received it becomes a monster, which derives something of manhood from the ability to receive

288. Because God is a Man, the whole angelic heaven in the aggregate resembles a single man, and is divided into regions and provinces according to the members, viscera, and organs of man. Thus there are societies of heaven which constitute the province of all things of the brain, of all things of the facial organs, and of all things of the viscera of the body, and these provinces are separated from each other, just as those organs are separated in man, moreover, the angels know in what province

apud hominem sciunt etiam angeli in qua provincia Hominis sunt Universum caelum in hac effigie est, quia Deus est Homo, ac Deus est Caelum, quia angeli, qui constituunt caelum, recipientes amoris et sapientiae a Domino sunt, ac recipientes sunt imagines Quod caelum in forma omnium hominis sit, in *Arcanis Caelestibus* ad finem plurium capitum ostensum est

289. Ex his videri potest inanitas idearum apud illos, qui cogitant de Deo aliter quam de Homine, ac de attributis Divinis aliter quam quod sint in Deo ut Homine, quia separata ab Homine sunt pura entia rationis Quod Deus sit Ipse Homo, ex quo omnis homo est homo secundum receptionem amoris et sapientiae, videatur supra (n 11-13) Idem hic confirmatur propter sequentia, ut percipiatur creatio universi a Deo quia est Homo

QUOD DOMINUS AB AETERNO SEU JEHOVAH EX SE IPSO
 PRODUXERIT SOLEM MUNDI SPIRITUALIS, ET EX
 ILLO CREAVERIT UNIVERSUM ET OMNIA EJUS

290. De Sole mundi spiritualis in Parte Secunda huius operis actum est, et ibi sequentia ostensa sunt Quod Divinus Amor et Divina Sapientia appareant in mundo spirituali ut Sol (n 83-88) Quod ex Sole illo procedat calor spiritualis et lux spiritualis (n 89-92) Quod Sol ille non sit Deus, sed quod sit procedens ex Divino Amore et Divina Sapientia Dei Hominis, similiter calor et lux ex illo Sole (n 93-98) Quod Sol mundi spiritualis in media altitudine sit, et appareat distans ab angelis sicut sol mundi naturalis ab hominibus (n 103-107) Quod in mundo spirituali oriens sit ubi Dominus ut Sol apparet, et quod reliquae plagae inde sint (n 119-^[1]123, ^[2]124-128) Quod angeli faciem suam jugiter vertant ad Dominum ut Solem (n 129-134, 135-139) Quod Dominus universum et omnia ejus medio Sole illo, qui est primum procedens Divini Amoris et Divinae Sapientiae creaverit (n 151-156) Quod sol mundi naturalis sit purus ignis, et quod natura quae ex illo sole ducit originem, inde sit mortua, et quod sol mundi naturalis creatus sit, ut opus creationis possit absolvi et finire (n 157-162) Quod absque bino sole, uno vivo et altero mortuo, non detur creatio (n 163-166)

of man they are The whole heaven has this resemblance to man, because God is a Man God is also heaven, because the angels, who constitute heaven, are recipients of love and wisdom from the Lord, and recipients are images That heaven is in the form of all things of man is shown in the *Arcana Cœlestia*, at the end of several chapters

289. All this makes evident how empty are the ideas of those who think of God as something else than a Man, and of the Divine attributes as not being in God as a Man, since these separated from man are mere figments of reason That God is very Man, from whom every man is a man according to his reception of love and wisdom, may be seen above (n 11-13) That truth is here corroborated on account of what follows, that the creation of the universe by God, because He is a Man, may be perceived

THE LORD FROM ETERNITY, THAT IS, JEHOVAH, BROUGHT FORTH FROM HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND FROM THAT CREATED THE UNIVERSE, AND ALL THINGS THEREOF.

290. The sun of the spiritual world was treated of in Part Second of this work, and the following propositions were there established Divine Love and Divine Wisdom appear in the spiritual world as a sun (n 83-88) Spiritual heat and spiritual light go forth from that sun (n 89-92) That sun is not God, but is a Proceeding from Divine Love and Divine Wisdom of God-Man, so also are the heat and light from that sun (n 93-98) The sun of the spiritual world is at a middle altitude, and appears far off from the angels like the sun of the natural world from men (n 103-107) In the spiritual world the east is where the Lord appears as a sun, and from that the other quarters are determined (n 119-123, 124-128) Angels turn their faces constantly to the Lord as a sun (n 129-134, 135-139) The Lord created the universe and all things thereof by means of the sun, which is the first proceeding of Divine Love and Divine Wisdom (n 151-156) The sun of the natural world is pure fire, and nature, which derives its origin from that sun, is consequently dead, and the sun of the natural world was created in order that the work of creation might be completed and ended (n 157-162) Without a double sun, one living and the other dead, no creation is possible (n 163-166)

291. Inter illa quae in Parte Secunda ostensa sunt, etiam est hoc, quod Sol ille non sit Dominus, sed quod sit Procedens ex Divino Amore et ex Divina Sapientia^[1] Ipsius Procedens dicitur, quia Sol ille ex Divino Amore et ex Divina Sapientia, quae in se sunt substantia et forma, productus est, et Divinum per hoc procedit Sed quia ratio humana talis est, ut non acquiescat, nisi videat rem a sua causa, ita nisi etiam percipiat quomodo, hic quomodo Sol mundi spiritualis, qui non est Dominus, sed procedens ab Ipso, productus est, quare de hoc etiam aliquid dicitur De hac re cum angelis multa locutus sum; qui dixerunt, quod hoc percipiant clare in luce sua spirituali, sed quod id aegre sistere possint coram homine in ejus luce naturali, quia tale utriusque lucis et inde cogitationum discrimen est Dixerunt tamen, quod hoc simile sit cum sphaera affectionum et inde cogitationum, quae unumquemvis angelum ambit, per quam praesentia ejus sistitur vicinis et remotis, et quod sphaera illa ambiens non sit ipse angelus, sed quod sit ex omnibus et singulis corporis ejus, a quo substantiae continue sicut flumen emanant, et quae emanant illum circumstipant et quod illae substantiae corpori ejus contiguae per binos fontes motus vitae ejus, cor et pulmonem, continue actuatae, atmosphaeras in activitates suas excitent, et per id sistant perceptionem sicut praesentiae illius apud alios et sic quod non sit alia sphaera affectionum et inde cogitationum, tametsi ita vocatur, quae exit et continuatur, quia affectiones sunt meri status formarum mentis in illo Dixerunt porro, quod talis sphaera circum unumquemvis angelum sit, quia circum Dominum est; et quod sphaera illa circum Dominum sit similiter ab Ipso, et quod illa sphaera sit Sol illorum, seu Sol mundi spiritualis.

292. Saepius datum est percipere, quod talis sphaera sit circum angelum et spiritum, et quoque sphaera communis circum plures in societate, et quoque datum est videre illam sub varia specie, in caelo quandoque sub specie tenuis flammae, in inferno sub specie crassi ignis; et quandoque in caelo sub specie tenuis et candidae nubis, et in inferno sub specie crassi et atrii nimbis, et quoque datum est sphaeras illas percipere sub varia specie odorum ac nidorum; ex quibus confirmatus sum, quod unumquemvis in caelo et unumquemvis in inferno sphaera

291. This also, among other things, is shown in Part Second,—that the spiritual sun is not the Lord, but is a Proceeding from His Divine Love and His Divine Wisdom. It is called a *proceeding*, because that sun is brought forth out of Divine Love and Divine Wisdom which are in themselves substance and form, and by means of this emanation the Divine *proceeds*. But as human reason is such as to be unwilling to yield assent unless it sees a thing from its cause, and therefore has some perception of how it is, thus in the present case, how the sun of the spiritual world, which is not the Lord, but a proceeding from Him, is brought forth, something shall be said on this subject. In regard to this matter I have conversed much with the angels. They said that they have a clear perception of it in their own spiritual light, but that they cannot easily present it to man, in his natural light, owing to the difference between the two kinds of light and the consequent difference of thought. The matter, however, may be likened, they said, to the sphere of affections and of thoughts therefrom which encompasses each angel, whereby his presence is evident to others near and far. But that encompassing sphere, they said, is not the angel himself, it is from each and every thing of his body, wherefrom substances are constantly flowing out like a stream, and what flows out encompasses, also that these substances, close about his body, as they are constantly moved by his life's two fountains of motion, the heart and the lungs, convey their activities to the atmospheres, and thereby produce a perception like that of his presence with others, therefore that it is not a separate sphere of affections and of thoughts therefrom that goes forth from him continuously, although it is so called, since the affections are mere states of the mind's forms in the angel. They said, moreover, that there is such a sphere about every angel, because there is one about the Lord, and that the sphere about the Lord is in like manner from Him, and that that sphere is their sun, that is, the sun of the spiritual world.

292. A perception has often been granted me of such a sphere around each angel and spirit, and also a general sphere around many in a society. I have also been permitted to see it under various appearances, in heaven sometimes appearing like a thin flame, in hell like gross fire, also sometimes in heaven like a thin and shining cloud, and in hell like a thick and black cloud. It has also been granted me to perceive these spheres as various kinds of odors and stench. By these experiences I was convinced that a sphere, consisting of substances set free

ex substantiis resolutis et separatis à corporibus illorum consistens circumfundat.

293. Perceptum etiam est, quod sphaera non solum ex angelis et spiritibus exundet, sed etiam ex omnibus et singulis quae in illo mundo apparent, ut ex arboribus et ex illarum fructibus ibi, ex virgultis et ex eorum floribus, ex herbis et ex graminibus, immo ex terris et ex singulis illarum ex quibus patuit, quod hoc universale sit tam in vivis quam in mortuis, quod unumquodvis a simili, quod intus in illo est, circumstipetur, et quod hoc continue ab illo exhaletur. Quod simile sit in mundo naturali, ab experientia plurium eruditorum, notum est ut quod unda effluviis ex homine jugiter effluat, tum ex quovis animali, et quoque ex arbore, fructu, virgulto, flore, immo ex metallo et lapide. Hoc trahit mundus naturalis ex mundo spirituali, et mundus spiritualis ex Divino.

294. Quoniam illa quae Solem mundi spiritualis constituunt, sunt a Domino, et non Dominus, ideo non sunt vita in se, sed sunt orbata vita in se. quemadmodum illa quae profluunt ex angelo et homine, ac faciunt sphaeras circum illos, non sunt angelus aut homo, sed sunt ex illis, orbata vita illorum, quae non aliter unum faciunt cum angelo aut homine, quam quod concident, quia desumpta ex formis corporis illorum, quae formae vitae illorum in illis fuerunt. Hoc arcanum est, quod angeli per ideas suas spirituales cogitatione videre et quoque loquela exprimere possunt, non autem homines per ideas suas naturales, quoniam mille ideae spirituales faciunt unam ideam naturalem, ac una idea naturalis non ab homine resolvi potest in aliquam ideam spiritualem, minus in totidem Causa est, quia differunt secundum gradus altitudinis, de quibus in Parte Tertia.

295. Quod talis differentia inter cogitationes angelorum et hominum sit, per hanc experientiam mihi notum factum est. Dictum est illis, ut de aliqua re cogitarent spiritualiter, et postea mihi dicerent quid cogitarunt. Hoc cum factum est, et mihi dicere voluerunt, non potuerunt, dicentes quod non possunt illa effari simile erat cum spirituali loquela eorum, et simile cum spirituali scriptura illorum, non erat ulla vox loquelae spiritualis, quae erat similis voci loquelae naturalis, nec aliquid scripturae spiritualis simile scripturae naturali, praeter litteras, quarum

and separated from their bodies, encompasses every one in heaven and every one in hell

293. It was also perceived that a sphere flows forth, not only from angels and spirits but also from each and all things that appear in the spiritual world, from trees and from their fruits, from shrubs and from their flowers, from herbs, and from grasses, even from the soils and their very particles. From which it was patent that both in the case of things living and things dead this is a universal law, That each thing is encompassed by something like that which is within it, and that this is continually exhaled from it. It is known, from the observation of many learned men, that it is the same in the natural world that is, that there is a wave of effluvia constantly flowing forth out of man, also out of every animal, likewise out of tree, fruit, shrub, flower, and even out of metal and stone. This the natural world derives from the spiritual, and the spiritual world from the Divine.

294. Because these things which constitute the sun of the spiritual world are from the Lord, but are not the Lord, they are not life in itself, but are devoid of life in itself, just as those things which flow forth from angel or man, and constitute spheres around him are not the angel or the man, but are from him, and devoid of his life. These spheres make one with the angel or man no otherwise than that they are concordant, and this they are because taken from the forms of their bodies, which in them were forms of their life. This is an arcanum which angels, with their spiritual ideas, are able to see in thought and also express in speech, but men with their natural ideas are not, because a thousand spiritual ideas make one natural idea, and one natural idea cannot be resolved by man into any spiritual idea, much less into so many. The reason is that these ideas differ according to degrees of height, which were treated of in Part Third.

295. That there is such a difference between the thoughts of angels and the thoughts of men was made known to me by this experience. The angels were asked to think spiritually on some subject, and afterwards to tell me what they had thought. This they did, but when they wished to tell me they could not, but said that these things could not be expressed in words. It was the same with their spiritual language and writing, there was not a word of spiritual language the same as any word of natural language, nor was there anything of spiritual writing like natural writing, except the letters, each of which contained

unaquaevis continebat integrum sensum At, quod mirabile est, dixerunt, quod videantur sibi similiter cogitare, loqui et scribere in spirituali statu, sicut homo in naturali, cum tamen nihil simile est Ex quo patuit, quod naturale et spirituale differant secundum gradus altitudinis, et quod non communicent inter se nisi quam per correspondentias

QUOD TRIA IN DOMINO SINT, QUAE DOMINUS, DIVINUM AMORIS, DIVINUM SAPIENTIAE, ET DIVINUM USUS, ET QUOD ILLA TRIA SISTANTUR IN APPARENTIA EXTRA SOLEM MUNDI SPIRITUALIS, DIVINUM AMORIS PER CALOREM, DIVINUM SAPIENTIAE PER LUCEM, ET DIVINUM USUS PER ATMOSPHERAM, QUAE CONTINENS

296. Quod ex Sole mundi spiritualis procedant calor et lux, et quod calor procedat ex Divino Amore Domini, et lux ex Divina Sapientia Ipsius, videatur supra (n^o 89-92, 99-102, 146-150) Hic nunc, quod tertium quod procedit ex Sole ibi sit atmosphaera, quae continens caloris et lucis, et quod illa procedat ex Divino Domini quod vocatur Usus, dicetur

297. Omnis qui in aliqua illustratione cogitat, potest videre, quod amor pro fine habeat ac intendat usum, et quod producat usum per sapientiam, amor enim ex se non aliquem usum potest producere, sed media sapientia Immo quid est amor, nisi sit aliquid quod amatur? Hoc aliquid est usus, et quia usus est id quod amatur, et ille producitur per sapientiam, sequitur quod usus sit continens sapientiae et amoris Quod tria haec, amor, sapientia et usus, sequantur in ordine secundum gradus altitudinis, et quod ultimus gradus sit complexus, continens et basis priorum graduum (n^o 209-216, et alibi,) ostensum est Ex his constare potest, quod tria illa, Divinum amoris, Divinum sapientiae, et Divinum usus, sint in Domino, et quod sint Dominus in essentia

298. Quod homo quoad exteriora et quoad interiora sua spectatus sit forma omnium usuum, et quod omnes usus in universo creato illis usibus respondeant, in sequentibus plene demonstrabitur, hic id solum memorandum est, ut sciatur quod Deus ut Homo sit ipsa forma

an entire meaning But what is wonderful, they said that they seemed to themselves to think, speak, and write in the spiritual state in the same manner that man does in the natural state, when yet there is no similarity From this it was plain that the natural and the spiritual differ according to degrees of height, and that they communicate with each other only by correspondences

THERE ARE IN THE LORD THREE THINGS THAT ARE THE LORD, THE DIVINE OF LOVE, THE DIVINE OF WISDOM, AND THE DIVINE OF USE, AND THESE THREE ARE PRESENTED IN APPEARANCE OUTSIDE OF THE SUN OF THE SPIRITUAL WORLD, THE DIVINE OF LOVE BY HEAT, THE DIVINE OF WISDOM BY LIGHT, AND THE DIVINE OF USE BY THE ATMOSPHERE WHICH IS THEIR CONTAINANT

296. That heat and light go forth out of the sun of the spiritual world, heat out of the Lord's Divine Love, and light out of His Divine Wisdom, may be seen above (n 89-92, 99-102, 146-150) Now it will be shown that the third which goes forth out of that sun is the atmosphere, which is the containant of heat and light, and that this goes forth out of the Lord's Divine which is called Use

297. Any one who thinks with any enlightenment can see that love has use for an end and intends it, and brings it forth by means of wisdom, for love can bring forth no use of itself, but only by wisdom as a medium What, in fact, is love unless there be something loved? That something is use, and because use is that which is loved, and it is brought forth by means of wisdom, it follows that use is the containant of wisdom and love That these three, love, wisdom, and use follow in order according to degrees of height, and that the outmost is the complex, containant, and base of the prior degrees has been shown (n 209-216, and elsewhere) From all this it can be seen that these three, the Divine of Love, the Divine of Wisdom, and the Divine of Use, are in the Lord, and in essence are the Lord

298. That man, as regards both his exteriors and his interiors, is a form of all uses, and that all the uses in the created universe correspond to those uses in him, will be fully shown in what follows, it need only be mentioned here, that it may be known that God as a Man is the form itself of all uses, from which

omnium usuum, ex qua omnes usus in universo creato trahunt suam originem, et sic quod universum creatum quoad usus spectatum sit imago Ipsius Usus vocantur illa quae a Deo Homine, hoc est, Domino, a creatione sunt in ordine, at usus non vocantur illa quae sunt ex proprio hominis, hoc enim est infernum, et illa sunt contra ordinem

299. Nunc quia haec tria, Amor, Sapientia et Usus, in Domino sunt, et sunt Dominus, et quia Dominus est ubivis, est enim omnipraesens, et quia Dominus non potest Se, qualis est in Se, ac qualis est in suo Sole, praesentem sistere alicui angelo et homini, ideo Se sistit per talia quae recipi possunt, et Se sistit quoad amorem per calorem, quoad sapientiam per lucem, et quoad usum per atmosphaeram Quod Dominus Se quoad usum sistat per atmosphaeram, est quia atmosphaera est continens caloris et lucis, sicut usus est continens amoris et sapientiae Lux enim et calor quae procedunt a Divino Sole, non possunt in nihilo, ita non in vacuo procedere, sed in continente quod subiectum, et hoc continens vocamus atmosphaeram, quae ambit Solem, et excipit illum in sinu suo, et transfert ad caelum ubi sunt angeli, et inde ad mundum ubi sunt homines, et sic sistit praesentiam Domini ubivis

300. Quod in mundo spirituali sint aequae atmosphaerae, ut in mundo naturali, supra (n 173-178, 179-183,) ostensum est, et dictum est, quod atmosphaerae mundi spiritualis sint spirituales, ac atmosphaerae mundi naturalis sint naturales Nunc ex origine atmosphaerae spiritualis proxime ambientis Solem spiritualement constare potest, quod unumquodvis ejus sit in essentia sua qualis est Sol in sua Quod ita sit, angeli per spirituales suas ideas, quae sunt absque spatio, declarant per hoc, quod sit unica substantia, ex qua omnia sunt, et quod Sol mundi spiritualis sit illa substantia, et quia Divinum non est in spatio, et quia in maximis et minimis est idem, quod similiter ille Sol, qui est primum procedens Dei Hominis et porro, quod unica illa substantia, quae est Sol, secundum gradus continuos seu latitudinis, et simul secundum gradus discretos seu altitudinis, medius atmosphaeris procedens, sistat varietates omnium in universo creato Dixerunt angeli, quod haec, nisi removeantur spatia ab ideis, nul-

form all uses in the created universe derive their origin, thus that the created universe, viewed as to uses, is an image of Him. Those things are called uses which from God-Man, that is, from the Lord, are by creation in order, but those things which are from what is man's own are not called uses, since what is man's own is hell, and whatever is therefrom is contrary to order.

299. Now since these three, love, wisdom, and use, are in the Lord, and are the Lord, and since the Lord is everywhere, for He is omnipresent, and since the Lord cannot present Himself, such as He is in Himself and such as He is in His own sun, to any angel or man, He therefore presents Himself by means of such things as can be received, that is, as to love He manifests Himself by heat, as to wisdom by light, and as to use by the atmosphere. The Lord manifests Himself as to use by the atmosphere, because the atmosphere is the containant of heat and light, as use is the containant of love and wisdom. For light and heat going forth from the Divine Sun cannot go forth in nothing, that is, in vacuum, but must go forth in a containant which is a subject. Such a containant we call the atmosphere, which encompasses the spiritual sun, receiving the sun in its bosom, and bearing it to the heaven where angels are, and then to the world where men are, thus making the Lord's presence everywhere manifest.

300. That there are atmospheres in the spiritual world, the same as in the natural world, has been shown above (n. 173-178, 179-183). It was there declared that the atmospheres of the spiritual world are spiritual, and the atmospheres of the natural world are natural. It can now be seen, from the origin of the spiritual atmosphere most closely encompassing the spiritual sun, that everything belonging to it is in its essence of the same nature as the sun in its essence. The angels, by means of their spiritual ideas, which are apart from space, elucidate this truth as follows. There is one only substance from which all things are, and the sun of the spiritual world is that substance, and since the Divine is not in space, and is the same in things greatest and least, this is also true of that sun which is the first going forth of God-Man, furthermore, this one only substance, which is the sun, going forth by means of atmospheres according to continuous degrees or degrees of breadth, and at the same time according to discrete degrees or degrees of height, becomes manifest in the varieties of all things in the created universe. The angels declared that these things are totally incomprehensible, unless spaces be excluded from the

latenus comprehendī possint , et quod, si non removentur, non possit [fieri] quin appaerentiae inducant fallacias quae tamen non induci queunt, dum cogitatur quod Deus sit ipsum Esse ex quo omnia

301. Praeterea ex angelicis ideis, quae sunt absque spatio, manifeste patet, quod in universo creato nihil vivat, quam solus Deus Homo, hoc est, Dominus, quodque nihil moveatur quam per vitam ab Ipso , et quod nihil sit quam per Solem ab Ipso , ita quod veritas sit, quod in Deo vivamus, moveamur, et simus

QUOD ATMOSPHAERAE, QUAE TRES SUNT IN UTROQUE MUNDO, SPIRITUALI ET NATURALI, IN ULTIMIS SUIS DESINANT IN SUBSTANTIAS ET MATERIAS, QUALES SUNT IN TERRIS

302. Quod tres atmosphaerae in utroque mundo, spirituali et naturali, sint, quae inter se secundum gradus altitudinis distinctae sunt, et quae versus inferiora secundum gradus latitudinis in progrediendo decrescunt, in Parte Tertia (n 173-176) ostensum est Et quia atmosphaerae versus inferiora progrediendo decrescunt, sequitur quod continue compressiores ac inertiores fiant, et tandem in ultimis ita compressae et inertes, ut non sint atmosphaerae amplius, sed substantiae quietis, et in mundo naturali fixae, quales sunt in terris, et materiae vocantur Ex qua substantiarum et materiarum origine, sequitur *primum*, quod substantiae et materiae illae etiam sint trium graduum , *alterum*, quod contineantur in nexu inter se ab atmosphaeris ambientibus , *tertium*, quod accommodatae sint ad producendum omnes usus in suis formis

303. Quod substantiae seu materiae quales sunt in terris, a sole per atmosphaeras ejus productae sint, quis non affirmat, qui cogitat quod perpetuae mediationes sint a primo ad ultima , et quod nihil possit existere nisi a priori se, et tandem a primo , ac primum est Sol mundi spiritualis, ac Primum illius Solis est Deus Homo seu Dominus? Nunc quia atmosphaerae sunt illa priora, per quae Sol ille se sistit in ultimis, et quia priora illa activitate et expansione continue decrescunt usque ad ultima, sequitur quod cum desinit activitas et expansio illarum

ideas, and if not excluded, appearances must needs induce fallacies. But so long as the thought is held that God is the very *Esse* from which all things are, fallacies cannot enter.

301. It is evident, moreover, from angelic ideas, which are apart from space, that in the created universe nothing whatever lives except God-Man, that is, the Lord, neither is any thing moved except by life from Him, nor has being except through the sun from Him, so that it is a truth, that in God we live, and move, and have our being.

THE ATMOSPHERES, OF WHICH THERE ARE THREE BOTH IN THE SPIRITUAL AND IN THE NATURAL WORLD, IN THEIR OUTMOSTS CLOSE INTO SUCH SUBSTANCES AND MATTERS AS ARE ON THE EARTH

302. It has been shown in Part Third (n 173-176), that there are three atmospheres both in the spiritual and in the natural world, which are separate from each other according to degrees of height, and which, in their progress toward lower things, decrease [in activity] according to degrees of breadth. And since atmospheres in their progress toward lower things decrease [in activity], it follows that they constantly become more dense and inert, and finally, in outmosts, become so dense and inert as to be no longer atmospheres, but substances at rest, and in the natural world, fixed like those on the earth that are called matters. As such is the origin of substances and matters, it follows, first, that these substances and matters also are of three degrees, secondly, that they are held together in mutual connection by encompassing atmospheres, thirdly, that they are fitted for the production of all uses in their forms.

303. That such substances or matters as are on the earth were brought forth by the sun through its atmospheres any one will readily acknowledge who reflects that there are continual mediations from the First to outmosts, and that nothing can have existence except from what is prior to itself, and finally from the First. That First is the sun of the spiritual world, and the First of that sun is God-Man, that is, the Lord. Now as atmospheres are prior things, whereby the spiritual sun manifests itself in outmosts, and as these prior things continually decrease in activity and expansion down to the outmosts, it follows that when their activity and expansion come to an end in outmosts they become substances and mat-

in ultimis, fiant substantiae et materiae quales sunt in terris, quae ex atmosphaeris, ex quibus ortae sunt, in se retinent nisum et conatum producendi usus. Qui creationem universi et omnium ejus non per continuas mediationes a Primo instaurant, illi non possunt quin hypotheses fractas et revulsas a suis causis ¹¹condant, quae dum a mente, quae interius res perspicit, lustrantur, apparent non sicut domus, sed sicut congeries qualis est rudерum

304. Ex universali hac origine omnium in universo creato, trahunt singula ibi simile, quod a primo suo progrediantur ad ultima, quae respective in statu quietis sunt, ut desinant et subsistant. In corpore humano ita vadunt fibrae a suis primis formis usque dum fiunt tendines, tum fibrae cum vasculis a suis primis usque dum fiunt cartilaginee et ossa, super quibus quiescant et subsistant. Quia talis progressio a primis ad ultima est fibrarum et vasorum in homine, ideo est similis progressio statuum eorum. status eorum sunt sensationes, cogitationes, et affectiones, hae quoque a primis suis ubi sunt in luce pervadunt ad ultima, ubi sunt in umbra, seu a primis suis ubi sunt in calore ad ultima ubi non sunt in calore. et quia talis est progressio illarum, est quoque talis progressio amoris et omnium ejus, tum sapientiae et omnium ejus, verbo, talis est progressio omnium in universo creato. Hoc idem est cum hoc quod supra (n. 222-229) demonstratum est, quod duplicis generis gradus sint in omnium maximis et minimis quae creata sunt. Quod utriusque generis gradus etiam sint in omnium minimis, est quia Sol spiritualis est unica substantia ex qua sunt omnia, secundum ideas spirituales angelorum (n. 300).

QUOD IN SUBSTANTIIS ET MATERIIS, EX QUIBUS SUNT TERRAE, NIHIL DIVINI IN SE SIT, SED QUOD USQUE ILLAE SINT A DIVINO IN SE

305. Ex origine terrarum, de qua in praecedente articulo, constare potest, quod in substantiis et materiis illarum, nihil Divini in se sit, sed quod omni Divino in se orbatae sint, sunt enim, ut dictum est, fines et terminationes atmosphaerarum, quarum calor desit in frigus, lux

ters such as are on the earth, which retain within them, from the atmospheres out of which they originated, an effort and conatus to bring forth uses. Those who do not evolve the creation of the universe and all things thereof by continuous mediations from the First [Being], can but build hypotheses, disjoined and divorced from their causes, which, when surveyed by a mind with an interior perception of things, do not appear like buildings, but like heaps of rubbish.

304. From this universal origin of all things in the created universe, each and every particular thereof has a similar order, in that these also go forth from their first to outmosts which are relatively in a state of rest, that they may terminate and become permanent. Thus in the human body fibres proceed from their first forms until at last they become tendons, also fibres with vessels proceed from their first forms until they become cartilages and bones, upon these they may rest and become permanent. Because of such a progression of fibres and vessels in man from fists to outmosts, there is a similar progression of their states, which are sensations, thoughts, and affections. These, also, from their firsts, which are in light, proceed through to outmosts, where they are in shade, or from their firsts, where they are in heat, to outmosts where they are not in heat. With such a progression of these there is also a like progression of love and of all things thereof, and of wisdom and all things thereof. In a word, such is the progression of all things in the created universe. This is the same as was shown above (n 222-229), that there are degrees of both kinds in the greatest and least of all created things. There are degrees of both kinds even in the least things of all, because the spiritual sun is the sole substance from which all things are (according to the spiritual ideas of the angels, n 300).

IN THE SUBSTANCES AND MATTERS OF WHICH THE EARTH IS
FORMED THERE IS NOTHING OF THE DIVINE IN ITSELF,
BUT STILL THEY ARE FROM THE DIVINE IN ITSELF.

305. From the origin of the earth (treated of in the preceding chapter), it can be seen, that in its substances and matters there is nothing of the Divine in itself, but that they are devoid of all that is Divine in itself. For they are, as was said, the endings and closings of the atmospheres, whose heat has died away into cold, whose light into darkness, and whose activity into

in caliginem, et activitas in incitiam Sed usque tulerunt per continuationem ex substantia Solis spiritualis id quod ibi a Divino fuit, quod, ut supra (n 291-298) dictum est, fuit sphaera ambiens Deum Hominem seu Dominum ex hac sphaera per continuationem a Sole mediis atmosphaeris oritae sunt substantiae et materiae e quibus terrae

306. Origo terrarum a Sole spirituali mediis atmosphaeris per voces ex naturalibus ideis fluentes non aliter describi potest, sed potest aliter per voces ex spiritualibus ideis, quia haec absque spatio sunt, et quia sunt absque spatio, non cadunt in aliquas voces linguae naturalis Quod cogitationes, loquelae et scripturae spirituales a cogitationibus, loquelis et scripturis naturalibus in tantum differant, ut non aliquid commune habeant, et quod communicent solum per correspondentias, videatur supra (n 295) Satis itaque est, ut origo terrarum aliquo modo naturaliter percipiatur

QUOD OMNES USUS, QUI SUNT FINES CREATIONIS, SINT
IN FORMIS, ET QUOD FORMAS ACCIPIANT EX SUB-
STANTIIS ET MATERIIS QUALES SUNT IN TERRIS

307. Omnia de quibus haecenus dictum est, ut quae de sole, atmosphaeris et terris, sunt solum media ad fines Fines creationis sunt, quae a Domino ut Sole per atmosphaeras e terris producuntur, et hi fines vocantur usus et hi sunt in sua extensione omnia regni vegetabilis, et omnia regni animalis, et tandem genus humanum, et ex illo caelum angelicum Haec usus vocantur, quia sunt recipientia ¹³Divini Amoris et Divinae Sapientiae, tum quia spectant ad Deum Creatorem a quo, et per id conjungunt Ipsum suo magno operi, et per conjunctionem faciunt ut ab Ipso subsistant sicut exstiterunt Dicitur quod spectent ad Deum Creatorem a quo, et conjungant Ipsum suo magno operi, sed id dictum est ex apparentia, verum intelligitur quod Deus Creator faciat ut quasi spectent et se conjungant a se, sed quomodo spectant et per id conjungunt, dicetur in sequentibus De illis aliquid in suis locis prius actum est, ut, Quod Divinus Amor et

inertness Nevertheless, by continuation from the substance of the spiritual sun, they have brought with them what there was in that substance from the Divine, which (as said above, n 291-298), was the sphere encompassing God-Man, or the Lord From that sphere, by continuation from the sun by means of the atmospheres, have arisen the substances and matters of which the earth is formed

306. The origin of the earth from the spiritual sun through the atmospheres, as mediums, can no otherwise be described by expressions flowing out of natural ideas, but may by expressions flowing out of spiritual ideas, because these are apart from space, for this reason, they do not fall into any expressions of natural language That spiritual thoughts, speech, and writings differ so entirely from natural thoughts, speech, and writing, that they have nothing in common, and have communication only by correspondences, may be seen above (n 295) It will suffice, therefore, if the origin of the earth be perceived naturally, in any measure whatever

ALL USES, WHICH ARE ENDS OF CREATION, ARE IN FORMS,
WHICH FORMS THEY TAKE FROM SUCH SUBSTANCES AND
MATTERS AS ARE ON THE EARTH

307. All things treated of hitherto, as the sun, atmospheres, and earths, are only means to ends The ends of creation are those things which are produced by the Lord as a sun, through the atmospheres, out of the earths, and these ends are called uses In their whole extent they include all things of the vegetable kingdom, all things of the animal kingdom, and finally the human race, and the angelic heaven which is from it These are called uses, because they are recipients of Divine Love and Divine Wisdom, also because they have regard to God the Creator from whom they are, and thereby conjoin Him to His great work, by which conjunction it comes that, as they sprang forth from Him, so do they have unceasing existence from Him They are said to have regard to God the Creator from whom they are, and to conjoin Him to his great work, but this is to speak according to appearance It is meant that God the Creator causes them to have regard and to conjoin themselves to Him as it were of themselves, but how they have regard and thereby conjoin will be declared in what follows Something has been said before on these subjects in their place, as that

Divina Sapientia non possint aliter quam esse et existere in aliis a se creatis (n 47-51) Quod omnia in universo creato sint Divini Amoris et Divinae Sapientiae recipientia (n 55-60) Quod usus omnium quae creata sunt ascendant per gradus ad hominem, et per hominem ad Deum Creatorem a quo (n 65-68)

308. Quod fines creationis sint usus, quis non clare videt, cum cogitat, quod a Deo Creatore non aliud possit existere et inde non aliud creari quam usus? ac ut usus sit, quod sit propter alios? et quod usus propter se etiam sit propter alios? nam usus propter se est ut in statu sit, ut sit usui alius Qui hoc cogitat, ille etiam potest cogitare, quod usus qui usus non possit existere ab homine, sed apud hominem ab Ipso a quo omne quod existit est usus, ita a Domino

309. Sed quia de formis usuum hic agitur, de illis in hoc ordine dicetur

- (i) *Quod in terris sit conatus producendi usus in formis, seu formas usuum*
- (ii) *Quod in omnibus formis usuum sit aliqua imago creationis universae*
- (iii) *Quod in omnibus formis usuum sit aliqua imago hominis*
- (iv) *Quod in omnibus formis usuum sit aliqua imago Infiniti et Aeterni*

310. (i) *Quod in terris sit conatus producendi usus in formis, seu formas usuum* Quod in terris ille conatus sit, constat ex origine illarum quod substantiae et materiae ex quibus terrae sunt, sint fines et terminationes atmosphaerarum, quae a Sole spirituali ut usus procedunt, videatur supra (n 305, 306), et quia substantiae et materiae ex quibus terrae, ex illa origine sunt, et illarum congregationes continentur in nexu ex circumpressione atmosphaerarum, sequitur quod inde sit illis perpetuus conatus producendi formas usuum Ipsam qualitatem quod possint producere, trahunt ex sua origine, quae est quod sint ultima atmosphaerarum, cum quibus ideo concordant Dicitur quod conatus ille et qualitas illa sint in terris, at intelligitur quod sint apud illas substantias et materias ex quibus sunt terrae, sive illae in terris sint, sive exhalatae a terris in atmosphaeris sint Quod atmosphaerae talibus plenae sint, notum est Quod talis conatus et talis qualitas sint

Divine Love and Divine Wisdom must necessarily be and have existence in others created by themselves (n 47-51), that all things in the created universe are recipients of Divine Love and Divine Wisdom (n 55-60), that the uses of all created things ascend by degrees to man, and through man to God the Creator from whom they are (n 65-68)

308. Who does not see clearly that uses are the ends of creation, when he considers that from God the Creator nothing can have existence, and therefore nothing can be created, except use, and that to be use, it must be for the sake of others, and that use for the sake of self even must be for the sake of others, since a use for the sake of self looks to one's being in a state to be of use to others? Whoso considers this is also able to see, that use which is use cannot spring from man, but must be in man from that Being from whom everything that comes forth is use, that is, from the Lord

309. But as the forms of uses are here treated of, the subject shall be set forth in the following order

- (i) *In earths there is a conatus to produce uses in forms, that is, forms of uses*
- (ii) *In all forms of uses there is an image of the creation of the universe*
- (iii) *In all forms of uses there is an image of man*
- (iv) *In all forms of uses there is an image of the Infinite and the Eternal*

310. (i) *In earths there is a conatus to produce uses in forms, that is, forms of uses* That there is this conatus in earths is evident from their source, since the substances and matters of which the earth consist are endings and closings of atmospheres which proceed as uses from the spiritual sun (as may be seen above, n 305, 306) And because these substances and matters are from that source, and their aggregations are held in connection by the pressure of the surrounding atmospheres, it follows that they have from that a perpetual conatus to bring forth forms of uses The very quality that makes them capable of bringing forth they derive from their source, as being the outmosts of atmospheres, with which they are consequently in accord Such a conatus and quality are said to be in earths, but it is meant that they are present in the substances and matters of which the earth consists, whether these are in the earth, or in the atmospheres as exhalations from the earth That atmospheres are full of such things is well known That there is such a conatus and such quality in the substances and matters of

substantius et materius terrarum, patet manifeste, ex eo, quod semina omnis generis medio calore usque ad intimum eorum aperta, impiaegnentur a substantiis subtilissimis, quae non possunt quam ut ex origine spiritali sint, et per id in potentia coniungendi se usui, ex quo prolificum eorum, et tunc per conjunctionem cum materius ex origine naturali, producere usuum formas, et illas dein sicut ex utero emittere, ut etiam in lucem veniant, et sic egerminant et crescant. Conatus ille est postea continuus e terris per radicem usque ad ultima et ab ultimis ad prima, in quibus ipse usus est in sua origine. Ita transeunt usus in formas; et formae ex usu, qui est sicut anima, in progressionem a primis ad ultima et ab ultimis ad prima, trahunt ut omnia et singula earum sint alicujus usus. Dicitur quod usus sit sicut anima, quia forma ejus est sicut corpus. Quod conatus adhuc interior sit, qui est conatus producendi usus per egerminationes pro regno animali, etiam sequitur, nam animalia omnis generis ex illis nutriuntur. Quod quoque intimus in illis conatus sit, qui est conatus usum praestandi humano generi, etiam sequitur. Haec sequuntur ex eo. (1) Quod ultima sint, ac in ultimis sunt omnia priora simul in suo ordine, secundum illa quae supra passim ostensa sunt. (2) Quod utriusque generis gradus sint in omnium maximis et minimis, ut supra (n. 222-229) ostensum est, similiter in conatu illo. (3) Quod omnes usus a Domino producantur ex ultimis, quare in ultimis erit conatus ad illos.

311. Sed usque omnes illi conatus non sunt vivi, sunt enim conatus virium ultimarum vitae, quibus viribus ex vita ex qua sunt, tandem inest nisus per media oblata redeundi ad suam originem. Atmosphaerae in ultimis fiunt tales vires, a quibus substantiae et materiae, quales in terris sunt, actuantur in formas, et continentur in formis tam intra quam extra. Haec pluribus demonstrare non vacat, quia ampli operis est.

312. Prima productio e terris illis, dum adhuc recentes fuerunt, et in sua simplicitate, fuit productio seminum; conatus primus in illis non potuit alius esse.

313. (11) *Quod in omnibus formis usuum sit aliqua imago creationis.* Formae usuum sunt triplicis generis: formae usuum regni mineralis, formae usuum regni vege-

earths is plain from the fact that seeds of all kinds, opened by means of heat to their inmost core, are impregnated by the most subtle substances (which can have no other than a spiritual origin), and through this they have power to conjoin themselves to use, from which comes their prolific principle. Then through conjunction with matters from a natural origin they are able to produce forms of uses, and thereafter to deliver them as from a womb, that they may come forth into light, and thus sprout up and grow. This conatus is afterwards continuous from the earths through the root even to outmosts, and from outmosts to fists, wherein use itself has its origin. Thus uses pass into forms, and forms, in their progression from fists to outmosts and from outmosts to fists, derive from use (which is like a soul) that each and every thing of the form is of some use. Use is said to be like a soul, because its form is like a body. It also follows that there is a conatus more interior, that is, the conatus to produce uses for the animal kingdom through vegetable growths, since by these animals of every kind are nourished. It further follows that in all these there is an inmost conatus, the conatus to perform use to the human race. These things follow: first, that there are outmosts, and in outmosts are all prior things simultaneously in their order, according to what has been frequently explained above; secondly, that as there are degrees of both kinds in the greatest and least of all things (as was shown above, n. 222-229), so there are likewise in this conatus; and thirdly, that as all uses are brought forth by the Lord out of outmosts, so in outmosts there must be a conatus to uses.

311. Still none of these are living conatus, for they are the conatus of life's outmost forces, within which forces there exists, from the life out of which they spring, a striving to return at last to their origin through the means afforded. In outmosts, atmospheres become such forces, and by these forces, substances and matters, such as are on the earth, are molded into forms and held together in forms both within and without. But the subject is too large to allow a more extended explanation here.

312. The first production from these earthy matters, while they were still new and in their simple state, was production of seed, the first conatus therein could not be any other.

313. (11) *In all forms of uses there is an image of creation.* Forms of uses are of a threefold kind, forms of uses of the mineral kingdom, forms of uses of the vegetable kingdom, and forms of uses of the animal kingdom. The forms of uses

tabilis, et formae usuum regni animalis Formae usuum regni mineralis non describi possunt, quia ad visum non apparent Primae formae sunt substantiae et materiae, ex quibus terrae, in suis minimis, secundae formae sunt congregationes ex illis, quae infinitae varietatis sunt, tertiae formae sunt ex vegetabilibus collapsis in pulverem, exque animalibus extinctis, et ex evaporationibus et exhalationibus continuis illorum, quae se addunt terris, et faciunt humum illarum Hae trium graduum formae regni mineralis in imagine referunt creationem in eo, quod a sole per atmosphaeras et earum calorem et lucem actuatae producant usus in formis, qui fines creationis fuerunt Haec imago creationis in conatibus earum, (de quibus supra, n 310,) recondita latet

314. In formis usuum regni vegetabilis apparet imago creationis in eo, quod a suis primis procedant ad sua ultima, et ab ultimis ad prima Prima illarum sunt semina, ultima illarum sunt caules investiti libro, et per librum, qui est ultimum caulium, tendunt ad semina, quae ut dictum est, sunt illarum prima Caules investiti libris referunt tellurem investitam terris, e quibus creatio et formatio omnium usuum existit Quod per libros, phyliras et tunicas fiant vegetationes, enitendo per involucria radicum continuata circum caules et ramos in initia fructuum, et similiter per fructus in semina, multis notum est Imago creationis in usuum formis exstat in progressionem formationis illorum a primis ad ultima, et ab ultimis ad prima, tum quod in omni progressionem sit finis producendi fructus ac semina, quae sunt usus Ex supradictis patet, quod progressio creationis universi fuerit a suo Primo, qui est Dominus cinctus Sole, ad ultima, quae sunt terrae, et ab his per usus ad suum Primum seu Dominum, tum quod fines totius creationis fuerint usus

315. Sciendum est, quod calor, lux et atmosphaerae mundi naturalis prorsus nihil faciant ad imaginem hanc creationis, sed solum calor, lux et atmosphaerae Solis mundi spiritualis, haec secum imaginem illam ferunt, ac illam formis usuum regni vegetabilis indunt Calor, lux et atmosphaerae mundi naturalis solum semina aperiunt, productiones illorum in expansionem tenent, et illis inducunt materias, quae figunt illas, sed haec non per vires e

of the mineral kingdom cannot be described, because they are not visible to the eye. The first forms are the substances and matters of which the earth consists, in their minutest divisions, the second forms are aggregates of these, which are of infinite variety, the third forms come from plants that have fallen to dust, and from animal remains, and from the continual evaporations and exhalations from these, which mix with earths and make the soil. These forms of the mineral kingdom in three degrees represent creation in an image in this, that, moulded by the sun through the atmospheres and their heat and light, they bring forth uses in forms, which uses were creative ends. This image of creation lies deeply hidden within all their conatus (of which see above, n 310)

314. In the forms of uses of the vegetable kingdom the image of creation appears in this, that from their firsts they proceed to their outmosts, and from outmosts to firsts. Their firsts are seeds, their outmosts are stalks clothed with bark, and by means of the bark which is the outmost of the stalk, they tend to seeds which, as was said, are their firsts. The stalks clothed with layers of bark represent the globe clothed with earths, out of which come the creation and formation of all uses. That vegetation is effected through the outer and inner barks and coatings, by a climbing up, by means of the coverings of the roots (which are continued around the stalks and branches), into the beginnings of the fruit, and in like manner through the fruits into the seeds, is known to many. An image of creation is displayed in forms of uses in the progress of the formation of uses from firsts to outmosts, and from outmosts to firsts, also in this, that in the whole progression there lies the end of producing fruit and seeds, which are uses. From what has been said above it is plain, that the progression of the creation of the universe was from its First (which is the Lord encircled by the sun) to outmosts which are earths, and from these through uses to its First, that is, the Lord, also that the ends of the whole creation were uses.

315. It should be known that the heat, light, and atmospheres of the natural world contribute nothing whatever to this image of creation. It is only the heat, light, and atmospheres of the sun of the spiritual world that do this, bringing that image with them, and clothing it with the forms of uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world simply open the seeds, keep their products in a state of expansion, and clothe them with the matters that give

suo sole, quae in se spectatae nullae sunt, sed per vires e Sole spirituali, a quibus perpetuo ad illa aguntur, sed ad dandum illis imaginem creationis, prorsus nihil conferunt, imago enim creationis est spiritualis sed ut appareat et usum praestet in naturali mundo, ac ut fixa stet et perduret, erit illa materiata, hoc est, materis illius mundi confarta

316. In formis usuum regni animalis similis imago creationis est, ut quod ex semine in uterum seu ovum misso formetur corpus, quod est ultimum ejus, et quod hoc cum adolescit, producat nova semina. Progressio haec similis est progressioni formarum usuum regni vegetabilis, semina sunt inchoamenta, uterus seu ovum est sicut terra, status ante partum, est sicut status seminis in terra dum radicem agit, status post partum usque ad proliferationem, est sicut egerminatio arboris usque ad statum fructificationis ejus Ex hoc parallelismo patet, quod sicut similitudo creationis est in formis vegetabilium, etiam sit in formis animalium, quod nempe progressio sit a primis ad ultima, et ab ultimis ad prima Similis imago creationis existit in singulis quae in homine sunt, nam similis est progressio amoris per sapientiam in usus, inde similis voluntatis per intellectum in actus, et similis charitatis per fidem in opera Voluntas et intellectus, tum charitas et fides, sunt prima ex quibus, actus et opera sunt ultima, ex his per jucunda usuum fit reditio ad sua prima, quae, ut dictum est, sunt voluntas et intellectus, aut charitas et fides Quod reditio fiat per jucunda usuum, patet manifeste a perceptis jucundis actuum et operum, quae sunt amoris cujusvis, quod refluant ad amoris primum a quo, et quod per id sit conjunctio, jucunda actuum et operum sunt jucunda quae vocantur usus Similis progressio a primis ad ultima et ab ultimis ad prima exstat in formis purissime organicis affectionum et cogitationum apud hominem, in cerebris ejus sunt formae illae sicut stellares, quae vocantur substantiae cineritiae, ex illis exeunt fibrae per substantiam medullarem trans cervicem in corpus, quae pergunt ad ultima ibi, et ex ultimis ad prima sua redeunt, reditio fibrarum ad sua prima fit per vasa sanguinis Similis est progressio omnium affectionum et cogitationum, quae sunt mutationes et variationes

them permanence. And this is done not by any forces from their own sun (which viewed in themselves are null), but by forces from the spiritual sun, by which the natural forces are unceasingly impelled to these services. Natural forces contribute nothing whatever towards forming this image of creation, for the image of creation is spiritual. But that this image may be manifest and perform use in the natural world, and may stand fixed and be permanent, it must be materialized, that is, filled in with the matters of that world.

316. In the forms of uses of the animal kingdom there is a similar image of creation, in that the animal body, which is the outmost thereof, is formed by a seed deposited in a womb or an ovum, and this body, when mature, brings forth new seeds. This progression is similar to the progression of the forms of uses of the vegetable kingdom: seeds are the beginnings, the womb or the ovum is like the ground, the state before birth is like the state of the seed in the ground while it takes root, the state after birth until the animal becomes prolific is like the growth of the tree until it reaches its state of fruit-bearing. From this parallelism it is plain that there is a likeness of creation in the forms of animals as well as in the forms of plants, in that there is a progression from firsts to outmosts, and from outmosts to firsts. A like image of creation comes out in every single thing there is in man, for there is a like progression of love through wisdom into uses, consequently a like progression of the will through the understanding into acts, and of charity through faith into works. Will and understanding, also charity and faith, are the firsts, or the source, acts and works are the outmosts, from these, by means of the enjoyments of uses, a return is made to their firsts, which, as was said, are the will and understanding, or charity and faith. That the return is effected by means of the enjoyments of uses is very evident from the enjoyments felt in those acts and works which are from any one's love, in that they flow back to their first or love from which they spring and thereby conjunction is effected. The enjoyments of acts and works are what are called the enjoyments of uses. A like progression from firsts to outmosts, and from outmosts to firsts, is exhibited in the most purely organic forms of affections and thoughts in man. In his brains there are those stair-like forms called the cineritious substances, out of these go forth fibres through the medullary substance by the neck into the body, passing through to the outmosts of the body, and from outmosts returning to their firsts. This return

status illarum formarum et substantiarum, fibrae enim ex formis seu substantiis illis exeuntes sunt comparative sicut atmosphaerae ex Sole spirituali, quae sunt continentes caloris et lucis, et actus ex corpore sunt sicut quae per atmosphaeras e terris producuntur, quorum usum jucunda redeunt ad originem ex qua Sed quod horum talis progressio sit, et quod progressioni insit imago creationis, aegre potest pleno intellectu comprehendere, ex causa quia millia ac myriades virium operantium in actu apparent sicut unum, et quia jucunda usum non sistunt ideas in cogitatione, sed modo absque distincta perceptione afficiunt De his videantur quae prius dicta et ostensa sunt ut, Quod usus omnium quae creata sunt, ascendant per gradus altitudinis ad hominem, et per hominem ad Deum Creatorem a quo (n 65-68) et, Quod finis creationis existat in ultimis, qui est, ut omnia redeant ad Creatorem, ac ut sit conjunctio (n 167-172) Sed haec in adhuc clariore luce apparebunt in Parte sequente, ubi de correspondentia voluntatis et intellectus cum corde et pulmone agetur

317. (iii) *Quod in omnibus formis usum sit aliqua imago hominis*, ostensum est supra (n 61-64) Quod omnes usus a primis ad ultimos, et ab ultimis ad primos relationem habeant ad omnia hominis et correspondentiam cum illis, et inde quod homo sit in quadam imagine universum, et vicissim quod universum quoad usus spectatum sit in imagine homo, videbitur in sequente articulo

318. (iv) *Quod in omnibus formis usum sit aliqua imago Infiniti et Aeterni* Imago Infiniti in illis formis patet a conatu et potentia implendi spatia universi orbis et quoque plurium orbium, in infinitum, ex uno enim semine producitur arbor, virgultum, aut planta, quae suum spatium implet, ex quavis arbore, virgulto aut planta producuntur semina, ex quibusdam ad aliquot millia, quae sata et egerminata sua spatia implent, et si ex quovis semine illorum totidem nova producta iterum et iterum existerent, intra annos impleretur totus orbis, et si adhuc productiones continuarentur, implerentur plures orbis, et hoc in infinitum Computa ex uno semine millia, et subduc millia in millia decies, vigesies, ad centies, ac videbis. Imago Aeterni etiam similis in illis est; semina ab anno

of fibres to their firsts is made through the blood-vessels. There is a like progression of all affections and thoughts, which are changes and variations of state of those forms and substances, for the fibres issuing out of those forms or substances are comparatively like the atmospheres from the spiritual sun, which are containants of heat and light, while bodily acts are like the things produced from the ground by means of atmospheres, the enjoyments of their uses returning to the source from which they sprang. But that the progression of these is such, and that within this progression there is an image of creation, can hardly be comprehended fully by the understanding, both because thousands and myriads of forces operating 'n act appear as a one, and because the enjoyments of uses do not appear as ideas in the thought, but only affect without distinct perception. On this subject see what has been declared and explained above, as follows. The uses of all created things ascend by degrees of height to man, and through man to God the Creator from whom they are (n 65-68). The end of creation has its existence in outmosts, which end is that all things may return to the Creator and that there may be conjunction (n 167-172). But these things will appear in still clearer light in the following Part, where the correspondence of the will and understanding with the heart and lungs will be treated of.

317. (111) *In all forms of uses there is an image of man*

This has been shown above (n 61-64). That all uses, from firsts to outmosts and from outmosts to firsts, have relation to all parts of man and have correspondence with them, consequently that man is, in an image, a universe, and conversely that the universe viewed as to uses is in image a man, will be seen in the following chapter.

318. (114) *In all forms of uses there is an image of the Infinite and the Eternal*. The image of the Infinite in these forms is plain from their conatus and power to fill the spaces of the whole world, and even of many worlds, to infinity. For one seed produces a tree, shrub, or plant, which fills its own space, and this tree, shrub, or plant produces seeds, in some cases thousands of them, which, when sown and grown up, fill their own spaces, and if from each seed of these there should proceed as many more, reproduced again and again, in the course of years the whole world would be filled, and if the production were still continued many worlds would be filled, and this to infinity. Estimate a thousand seeds from one, and multiply the thousand

in annum propagantur, et propagationes nusquam desinunt, non a creatione mundi huc usque desierunt, nec desinunt in aeternum. Haec bina sunt exstantia indicia et testantia signa, quod omnia universi a Deo Infinito ac Aeterno creata sint. Praeter has imagines Infiniti et Aeterni, est adhuc imago Infiniti et Aeterni in varietatibus, quod nusquam dari queat substantia, status aut res in universo creato eadem seu idem cum altero, non in atmosphaeris, non in terris, nec in formis omnibus ex illis, ita non in ullis quae implent universum, potest aliquid idem in aeternum produci. Hoc exstanter perspicitur in varietate facierum omnium hominum, quod non una eadem detur in universo terrarum orbe, et quod nec una eadem possit dari in aeternum, consequenter non idem animus, cujus typus est facies.

QUOD OMNIA UNIVERSI CREATI EX USIBUS SPECTATA
REFERANT IN IMAGINE HOMINEM, ET QUOD ID
TESTETUR QUOD DEUS SIT HOMO

319. Homo ab antiquis vocatus est microcosmus, ex eo quod referat macrocosmum, qui est universum in toto complexu sed hodie non scitur, unde est quod homo ab antiquis ita vocatus sit, in illo enim non plus ex universo seu macrocosmo apparet, quam quod ex regno ejus animali et ex regno ejus vegetabili nutriatur et quoad corpus vivat, et quod ex calore ejus in statu vivendi teneatur, per lucem ejus videat, et per atmosphaeras ejus audiat et respiret sed haec non faciunt, quod homo sit microcosmus, sicut universum cum omnibus ejus est macrocosmus. Verum quod antiqui hominem vocaverint microcosmum seu parvum universum, hauserunt ex scientia correspondentiarum, in qua antiquissimi fuerunt, et ex communicatione cum angelis caeli, angeli caeli enim sciunt a visibilibus circum se, quod omnia universi quoad usus spectata, referant in imagine hominem.

320. Quod autem homo sit microcosmus seu parvum universum, ex eo quod universum creatum quoad usus spectatum sit in imagine homo, non potest venire in aliqujus cogitationem et inde scientiam ex idea universi

by a thousand ten times, twenty times, a hundred times, and you will see. There is a like image of the Eternal in these forms, seeds are propagated from year to year, and the propagations never cease, they have not ceased from the creation of the world till now, and will not cease to eternity. These two are standing proofs and attesting signs that all things of the universe have been created by an Infinite and Eternal God. Beside these images of the Infinite and Eternal, there is still another in varieties, in that there can never be a substance, state, or thing in the created universe the same as any other, neither in atmospheres, nor in earths, nor in the forms arising out of these, thus not in any of the things which fill the universe can any thing the same be produced to all eternity. This is plainly to be seen in the variety of faces of all human beings, no one face can be found throughout the world which is the same as another, nor can there be to all eternity, consequently not one mind, for the face is the type of the mind.

ALL THINGS OF THE CREATED UNIVERSE, VIEWED IN REFERENCE TO USES, REPRESENT MAN IN AN IMAGE, AND THIS PROVES THAT GOD IS MAN.

319. By the ancients man was called a microcosm, from his representing the macrocosm, that is, the universe in its whole complex, but it is not known at the present day why man was so called by the ancients, for no more of the universe or macrocosm is manifest in him than that he derives nourishment and bodily life from its animal and vegetable kingdoms, and that he is kept in a living condition by its heat, sees by its light, and hears and breathes by its atmospheres. Yet these things do not make man a microcosm, as the universe with all things thereof is a macrocosm. The ancients called man a microcosm, or little universe, from truth which they derived from the knowledge of correspondences, in which the most ancient people were, and from their communication with angels of heaven, for angels of heaven know from the things which they see about them that all things of the universe, viewed as to uses, represent man in an image.

320. But the truth that man is a microcosm, or little universe, because the created universe, viewed as to uses is, in image, a man, cannot come into the thought and from that into the knowledge of any one on earth from the idea of the uni-

spectatī in mundo spirituali Quare hoc non potest confirmari, nisi quam ab angelo qui in mundo spirituali est, vel ab aliquo cui datum est in illo mundo esse, et videre illa quae ibi sunt Hoc quia mihi datum est, possum ex visis ibi hoc arcanum revelare

321. Sciendum est, quod mundus spiritualis in externa apparentia sit prorsus similis mundo naturali Apparent ibi terrae, montes, colles, valles, planities, campi, lacus, fluvii, fontes, sicut in mundo naturali, ita omnia quae regni mineralis sunt Apparent etiam paradisi, horti, luci, silvae, in quibus arbores et virgulta omnis generis cum fructibus et seminibus, tum plantae, flores, herbae et gramina, ita omnia quae sunt regni vegetabilis Apparent animalia, volatilia, ac pisces omnis generis, ita omnia quae sunt regni animalis Homo ibi est angelus et spiritus Hoc praemissum est, ut sciatur, quod universum mundi spiritualis sit prorsus simile universo mundi naturalis, cum sola differentia, quod illa, quae ibi sunt, non sint fixa et stata sicut quae in mundo naturali, quia ibi non est aliquid naturale, sed omne spirituale

322. Quod universum illius mundi referat in imagine hominem, manifeste constare potest ex eo, quod omnia illa quae nunc (n 321) memorata sunt, ad vivum apparent et existant circum angelum, et circum societates angelicas, sicut producta aut creata ab illis, manent circum illos et non recedunt Quod sint sicut producta aut creata ab illis, constat ex eo, quod cum angelus abit, aut cum societas transit alio, non amplius appareant, tum quando alii angeli loco illorum veniunt, quod mutetur facies omnium circum illos, mutantur paradisiaca quoad arbores et fructus, mutantur floreta quoad rosas et semina, tum campestria quoad herbas et gramina, et quoque mutantur species animalium et volatilium Quod talia existant et quod ita mutantur, est quia omnia illa existunt secundum affectiones et inde cogitationes angelorum, sunt enim correspondentiae, et quia illa quae correspondent, unum faciunt cum illo cui correspondent, ideo sunt illa imago repraesentativa ejus Ipsa imago non apparet, quando illa omnia spectantur in formis suis, sed apparet quando illa spectantur in usibus Datum est videre, quod angeli, quando oculi illorum a Domino aperti sunt, et

verse as seen in the spiritual world, consequently, it can be corroborated only by an angel who is in the spiritual world, or by some one to whom it has been granted to be in that world, and to see the things which are there. As this has been granted to me, I am able, from what I have seen there, to disclose this arcanum.

321. It should be known that the spiritual world is, in external appearance, wholly like the natural world. Lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs of water are to be seen there, as in the natural world, thus all things belonging to the mineral kingdom. Paradises, gardens, groves, woods, and in them trees and shrubs of all kinds bearing fruit and seeds, also plants, flowers, herbs, and grasses are to be seen there, thus all things pertaining to the vegetable kingdom. There are also to be seen there, beasts, birds, and fishes of every kind; thus all things pertaining to the animal kingdom. Man is there as angel or spirit. This is premised that it may be known that the universe of the spiritual world is wholly like the universe of the natural world, with this difference only that things in the spiritual world are not fixed and settled like those in the natural world, because in the spiritual world nothing is natural but every thing is spiritual.

322. That the universe of that world represents man in an image can be clearly seen from this, that all things just mentioned (n 321) appear to the life, and have existence about the angel, and about the angelic societies, as if produced or created from them, they are about them permanently, and do not pass away. That they are as if produced or created from them is seen by their no longer appearing when the angel goes away, or when the society passes to another place, also when other angels come in place of these the appearance of all things about them is changed. In the parks the trees and fruits are changed, in the flower gardens the flowers and seeds, in the fields the herbs and grasses, also the kinds of animals and birds are changed. Such things have existence and are changed in this manner, because all these things come into existence according to the affections and consequent thoughts of the angels, for they are correspondences, and because things that correspond make one with that to which they correspond they are an image representative of it. This image is not seen when these things are viewed in respect to their forms, it is seen only when they are viewed in respect to uses. It has been granted me to perceive that the angels, when their eyes were opened by

viderunt illa ex correspondentia usuum, semet in illis agnoverint et viderint

323. Nunc quia illa quae circum angelos secundum eorum affectiones et cogitationes existunt, quoddam universum referunt in eo, quod sint terrae, vegetabilia et animalia, et haec faciunt imaginem repraesentativam angeli, patet unde est, quod antiqui vocaverint hominem microcosmum

324. Quod ita sit, multis confirmatum est in *Arcanis Caelestibus*, et quoque in opere *De Caelo et Inferno*; et quoque passim in antecedentibus, ubi de correspondentia actum est. Ibi etiam ostensum est, quod nihil detur in universo creato quod non correspondentiam habeat cum aliquo hominis, non modo cum ejus affectionibus et inde cogitationibus, sed etiam cum ejus corporis organis et visceribus, non cum illis ut substantiis, sed cum illis ut usibus. Inde est, quod in Verbo, ubi agitur de ecclesia et de homine ejus, toties nominantur arbores, ut oleae, vites et cedri, tum horti, luci et silvae, ut et animalia terrae, volatilia caeli, ac pisces maris. Nominantur ibi quia correspondent, et per correspondentiam unum faciunt, sicut dictum est. Quare etiam angeli, cum talia ab homine leguntur in Verbo, non percipiunt illa, sed pro illis ecclesiam, seu homines ecclesiae quoad status eorum

325. Quoniam omnia universi in imagine referunt hominem, Adamus quoad sapientiam ac intelligentiam describitur per Hortum Edenis, in quo arbores omnis generis, et quoque fluvii, lapis pretiosus et aurum, tum animalia, quibus dedit nomina, per quae omnia intelliguntur talia quae apud illum erant, et faciebant id quod vocatur Homo. Paene similia dicuntur de Aschure apud *Ezechielem* (cap xxxi 3-9), per quem significatur ecclesia quoad intelligentiam et de Tyro (*Ezech* xxviii 12,^[1]13), per quam significatur ecclesia quoad cognitiones boni et veri

326. Ex his nunc constare potest, quod omnia universi ex usibus spectata referant in imagine hominem, et quod id testetur quod Deus sit Homo nam talia, quae supra memorata sunt, non existunt circum hominem angelum, ex angelo, sed ex Domino per angelum, existunt enim ex influxu Divini Amoris et Divinae Sapientiae Domini in angelum, qui est recipiens, et producitur coram

the Lord, and they saw these things from the correspondence of uses, recognized and saw themselves in them

323. Inasmuch as these things which have existence about the angels, corresponding to their affections and thoughts, represent a universe, in that they are lands, plants, and animals, and these constitute an image representative of the angel, it is evident why the ancients called man a microcosm

324. That this is so has been abundantly confirmed in the *Arcana Cælestia*, also in the work on *Heaven and Hell*, and in the preceding pages wherever correspondence has been treated of. It has there been shown also that nothing is to be found in the created universe which has not a correspondence with something in man, not only with his affections and their thoughts, but also with his bodily organs and viscera, not with these, however, as substances but as uses. From this it is that in the Word, where the church and the man of the church are treated of, such frequent mention is made of trees, such as "olives," "vines," and "cedars," of "gardens," "groves," and "woods," and of the "beasts of the earth," "birds of the air," and "fish of the sea." They are there mentioned because they correspond, and by correspondence make one, as was said above, consequently, when such things are read in the Word by man, they are not perceived by angels, but the church or the men of the church, in respect to their states, are perceived instead.

325. Since all things of the universe have relation in an image to man, the wisdom and intelligence of Adam are described by the "garden of Eden," wherein were all kinds of trees, also rivers, precious stones, and gold, and animals to which he gave names, by all which are meant such things as were in Adam, and constitute that which is called man. Nearly the same things are said of Ashur, by whom the church in respect to intelligence is signified (*Ezek* xxxi 3-9), and of Tyre, by which the church in respect to knowledges of good and truth is signified (*Ezek* xxviii 12, 13).

326. From all this it can be seen that all things in the universe, viewed from uses, represent man in an image, and that this proves that God is a Man. For such things as have been mentioned above have their existence about the angelic man, not from the angels, but from the Lord through the angels. For they have their existence from the influx of the Lord's Divine Love and Divine Wisdom into the angel, who is a recipient, and before whose eyes all this is brought

oculis ejus sicut creatio universi; ex quo norunt ibi, quod Deus sit Homo, et quod universum creatum quoad usus spectatum sit imago Ipsius.

QUOD OMNIA QUAE A DOMINO CREATA SUNT, SINT
USUS; ET QUOD IN EO ORDINE, GRADU ET RE-
SPECTU SINT USUS, QUO SE REFERUNT AD HOMI-
NEM, ET PER HOMINEM AD DOMINUM A QUO

327. Supra dictum est de his, Quod non aliud quam usus possit existere a Deo Creatore (n. 308). Quod usus omnium quae creata sunt, ascendant per gradus ab ultimis ad hominem, et per hominem ad Deum Creatorem a quo (n. 65-68). Quod finis creationis existat in ultimis, qui est ut omnia redeant ad Deum Creatorem, ac ut sit conjunctio (n. 167-172). Quod usus sint, quantum spectant ad Creatorem (n. 307). Quod Divinum non possit aliter quam esse et existere in aliis a se creatis (n. 47-51). Quod omnia universi sint recipientia secundum usus, et hoc secundum gradus (n. 158). Quod universum ex usibus spectatum sit imago Dei (n. 159). Praeter plura. Ex quibus patet haec veritas, quod omnia quae a Domino creata sunt, sint usus, et quod in eo ordine, gradu et respectu usus sint, quo se referunt ad hominem, et per hominem ad Dominum a quo. Superest ut hic aliqua in specie dicantur de usibus.

328. Per hominem, ad quem usus se referunt, intelligitur non solum homo, sed etiam coetus hominum, ac societas minor et major, ut respublica, regnum et imperium, ut et societas maxima quae est universus orbis; nam hic et illa sunt Homo. Similiter ut in caelis, est universum caelum angelicum coram Domino ut unus Homo, pariter unaquaevis societas caeli; inde est, quod unusquisque angelus sit homo. Quod ita sit, videatur in opere *De Caelo et Inferno* (n. 68-103). Ex his patet, quid per hominem in sequentibus intelligitur.

329. Ex fine creationis universi constare potest quid usus. Finis creationis universi est ut caelum angelicum existat; et quia caelum angelicum est finis, est quoque homo seu genus humanum, quoniam ex hoc est caelum. Inde sequitur, quod omnia quae creata sunt, sint fines mediū, et quod hi in eo ordine, gradu et respectu usus

forth like the creation of a universe From this they know there that God is a Man, and that the created universe, viewed in its uses, is an image of God.

ALL THINGS CREATED FROM THE LORD ARE USES, THEY ARE USES IN THE ORDER, DEGREE, AND RESPECT IN WHICH THEY HAVE RELATION TO MAN, AND THROUGH MAN TO THE LORD, FROM WHOM [THEY ARE]

327. In respect to this it has been shown above That from God the Creator nothing can have existence except uses (n 308), that the uses of all created things ascend by degrees from outmost things to man, and through man to God the Creator, from whom they are (n 65-68), that the end of creation has existence in outmosts, which end is, that all things may return to God the Creator, and that there may be conjunction (n 167-172), that things are uses so far as they have regard to the Creator (n 307), that the Divine must necessarily be and have existence in others created by itself (n 47-51), that all things of the universe are recipients according to uses, and this according to degrees (n 58), that the universe, viewed from uses, is an image of God (n 59), and many other things From all which this truth is plain, that all things created by the Lord are uses, and that they are uses in that order, degree, and respect in which they have relation to man, and through man to the Lord from whom [they are] It remains now that some things should be said in detail respecting uses

328. By man, to whom uses have relation, is meant, not alone an individual, but an assembly of men, also a society smaller or larger, as a commonwealth, kingdom, or empire, or that largest society, the whole world, for each of these is a man, likewise in heaven the whole angelic heaven is as one man before the Lord, and equally every society of heaven, from this it is that every angel is a man That this is so may be seen in the work on *Heaven and Hell* (n 68-103) This makes clear what is meant by man in what follows

329. The end of the creation of the universe clearly shows what use is The end of the creation of the universe is the existence of the angelic heaven, and as the angelic heaven is the end, man also or the human race is the end, since heaven is from that From which it follows that all created things are mediate ends, and that these are uses in that order, degree, and

sint, quo se referunt ad hominem, et per hominem ad Dominum

330. Quoniam finis creationis est caelum angelicum ex humano genere, ita humanum genus, ideo fines mediū sunt omnia reliqua quae creata sunt, quae quia se referunt ad hominem, spectant haec tria ejus, ejus corpus, ejus rationale, et ejus spirituale propter conjunctionem cum Domino. Homo enim non potest conjungi Domino, nisi spiritalis sit, nec potest spiritalis esse nisi rationalis sit, nec potest rationalis esse nisi corpus in statu integro sit. Sunt haec sicut domus corpus est sicut fundamentum, rationale est sicut domus superinstructa, spirituale sicut illa quae in domo sunt, et conjunctio cum Domino est sicut habitatio. Inde patet quo ordine, gradu et respectu usus, qui sunt fines mediū creationis, se referunt ad hominem, quod nempe ad sustentandum corpus ejus, ad perficiendum rationale ejus, et ad recipiendum spirituale a Domino.

331. *Usus ad sustentandum Corpus*, se referunt ad ejus nutritionem, inductionem, habitationem, recreationem et delectationem, tutationem, et conservationem status. Usus creati ad corporis nutritionem, sunt omnia regni vegetabilis quae esui et potui sunt, ut fructus, uvae, semina, legumina et herbae tum omnia regni animalis quae eduntur, ut boves, vaccae, juvenci, cervi, oves, haedi, caprae, agni, et ex illis lac, tum aves et pisces plurium generum. Usus creati ad corporis inductionem sunt quoque ex duobus illis regnis plura similiter usus ad habitationem, et quoque ad recreationem, delectationem, tutationem et conservationem status, quae non enumerantur quia nota sunt, ac ideo recensitio illorum solum impleret paginas. Sunt quidem multa quae non homini in usum cedunt, verum superflua non tollunt usum, sed faciunt ut usus persistant. Datur etiam abusus usuum; sed abusus non tollit usum, sicut falsificatio veri non tollit verum, nisi solum apud illos qui id faciunt.

332. *Usus ad perficiendum Rationale*, sunt omnia quae docent illa quae nunc dicta sunt, ac vocantur scientiae et studia, quae se referunt ad naturalia, oeconomica, civilia et moralia, quae vel ex parentibus et magistris, vel ex libris, vel ex commercis cum aliis, vel ex semet per reflexiones ab illis, hauriuntur. Haec rationale in tantum perficiunt, quantum in superiori gradu usus sunt, et permanent

respect in which they have relation to man, and through man to the Lord

330. Inasmuch as the end of creation is an angelic heaven out of the human race, and thus the human race itself, all other created things are mediate ends, and these, as having relation to man, with a view to his conjunction with the Lord, refer themselves to these three things in him, his body, his rational, and his spiritual. For man cannot be conjoined to the Lord unless he be spiritual, nor can he be spiritual unless he be rational, nor can he be rational unless his body is in a sound state. These three are like a house, the body like the foundation, the rational like the superstructure, the spiritual like those things which are in the house, and conjunction with the Lord like dwelling in it. From this can be seen in what order, degree, and respect uses (which are the mediate ends of creation) have relation to man, namely, (1) for sustaining his body, (2) for perfecting his rational, (3) for receiving what is spiritual from the Lord.

331. *Uses for sustaining the body* relate to its nourishment, its clothing, its habitation, its recreation and enjoyment, its protection and the preservation of its state. The uses created for the nourishment of the body are all things of the vegetable kingdom suitable for food and drink, as fruits, grapes, grain, pulse, and herbs, in the animal kingdom all things which are eaten, as oxen, cows, calves, deer, sheep, kids, goats, lambs, and milk, also fowls and fish of many kinds. The uses created for the clothing of the body are many other products of these two kingdoms, in like manner, the uses for habitation, also for recreation, enjoyment, protection, and preservation of state. These are not mentioned because they are well known, and their mere enumeration would fill pages. There are many things, to be sure, which are not used by man, but what is superfluous does not do away with use, it ensures continuance. Misuse of uses is also possible, but misuse does not do away with use, even as falsification of truth does not do away with truth except with those who falsify it.

332. *Uses for perfecting the rational* are all things that give instruction about the subjects above mentioned, and are called sciences and branches of study, pertaining to natural, economical, civil and moral affairs, which are learned by aid of parents and teachers, or from books, or from intercourse with others, or by reflection on these subjects by oneself. These things perfect the rational so far as they are uses in a higher

quantum applicantur vitae Hos usus enumerare non vacat, tam propter copiam, quam propter varium respectum ad commune bonum

333. *Usus ad recipiendum Spirituale a Domino*, sunt omnia quae religionis et inde cultus sunt, ita quae docent agnitionem et cognitionem Dei, et cognitionem et agnitionem boni et veri, et sic vitam aeternam, quae similiter ut disciplinae [e] parentibus, magistris, praedicationibus et libris hauriuntur, et imprimis per studia vitae secundum illas in Christiano orbe per doctrinas et praedicationes ex Verbo, et per Verbum ex Domino Possunt hi usus in sua extensione per similia, per quae usus corporis describi, ut per nutritionem, inductionem, habitationem, recreationem et delectationem, tutationem status, modo fiat applicatio ad animam, nutritio ad bona amoris, induitio ad vera sapientiae, habitatio ad caelum, recreatio et delectatio ad felicitatem vitae et ad gaudium caeleste, tutatio ad mala infestantia, et conservatio status ad vitam aeternam Haec omnia a Domino dantur secundum agnitionem quod omnia illa quae corporis sunt, etiam a Domino sint, et quod homo sit modo sicut famulus et minister oeconomus super bona Domini sui constitutus

334. Quod talia data sint homini ad usufruendum, et quod sint dona gratuita, manifeste patet ex statu angelorum in caelis, quibus similiter est corpus, rationale et spirituale, sicut est hominibus telluris, illi nutriuntur gratis, nam cottidie illis datur cibus, induuntur gratis quia illis dantur vestes, habitant gratis quia illis dantur domus, nec ullam omnium illorum curam habent, et quantum rationales spirituales sunt, tantum illis delectatio, tutatio et conservatio status est Discrimen est quod angeli videant quod illa a Domino sint, quia secundum statum amoris et sapientiae illorum creantur, (ut in antecedente articulo, n 322, ostensum est,) et quod homines non videant id, quia quotannis redeunt, et non secundum statum amoris et sapientiae eorum, sed secundum curam eorum, existunt

335. Tametsi dicitur quod usus sint, quia per hominem se referunt ad Dominum, usque non dici potest quod usus sint ab homine propter Dominum, sed a Domino propter hominem, quia omnes usus infinite unum sunt in Domino, et nulli in homine nisi a Domino, homo enim

degree, and they are permanent so far as they are applied to life. Space forbids the enumeration of these uses, by reason both of their multitude and of their varied relation to the common good.

333. *Uses for receiving the spiritual from the Lord*, are all things that belong to religion and to worship therefrom, thus all things that teach the acknowledgment and knowledge of God and the knowledge and acknowledgment of good and truth, and thus eternal life, which are acquired in the same way as other learning, from parents, teachers, discourses, and books, and especially by applying to life what is learned, and in the Christian world, by doctrines and discourses from the Word, and through the Word from the Lord. These uses in their whole extent may be classified under the same heads as the uses of the body are, as nourishment, clothing, habitation, recreation and enjoyment, protection and preservation of state, if only these are applied to the soul, nutrition to goods of love, clothing to truths of wisdom, habitation to heaven, recreation and enjoyment to felicity of life and heavenly joy, protection to safety from infesting evils, and preservation of state to eternal life. All these things are given by the Lord according to the acknowledgment that all bodily things are also from the Lord, and that a man is only as a servant and house-steward appointed over the goods of his Lord.

334. That such things have been given to man to use and enjoy, and that they are free gifts, is clearly evident from the state of angels in the heavens, who have, like men on earth, a body, a rational, and a spiritual. They are nourished freely, for food is given them daily, they are clothed freely, for garments are given them, their dwellings are free, for houses are given them, nor have they any care about all these things, and so far as they are rational-spiritual do they have enjoyment, protection, and preservation of state. The difference is that angels see that these things, because created according to the state of their love and wisdom, are from the Lord (as was shown in the preceding chapter, n 322), but men do not see this, because their harvest is a yearly one, and is not in accord with the state of their love and wisdom, but in accord with the care bestowed by them.

335. These things are called uses, because through man they have relation to the Lord, nevertheless, they must not be said to be uses from man for the Lord's sake, but from the Lord for man's sake, inasmuch as in the Lord all uses are infinitely one, but in man there are no uses except from the Lord,

non potest bonum facere a se sed a Domino, bonum est quod vocatur usus. Essentia amoris spiritualis est bonum facere aliis non propter se sed propter illos, infinite magis essentia Divini Amoris. Hoc simile est cum amore parentum erga liberos, quod ex amore illis bonum faciant, non propter se sed propter illos; hoc manifeste videtur in amore matris erga infantes. Creditur quod Dominus, quia adorandus, colendus et glorificandus est, amet adorationem, cultum et gloriam propter Se. Sed amat illa propter hominem, quoniam homo per id in statum venit, ut Divinum possit influere et percipi, nam per id removet homo proprium, quod influxum et receptionem inhibet. proprium enim quod est amor sui, indurat cor et occludit. Hoc removetur per agnitionem, quod a se ipso nihil nisi quam malum fiat, et a Domino nihil nisi quam bonum, inde emollitio cordis et humiliatio, ex qua profluit adoratio et cultus. Ex his sequitur, quod usus, quos Dominus Sibi praestat per hominem, ^{ut}sint ut ex amore possit benefacere, et quia id est amor Ipsius, est receptio jucundum amoris Ipsius. Ne itaque credat aliquis, quod Dominus sit apud illos qui solum adorant Ipsum, sed quod apud illos qui faciunt mandata Ipsius, ita usus, apud hos mansionem habet, non autem apud illos. (Videantur etiam, quae supra, n. 47-49, de his dicta sunt.)

QUOD MALI USUS A DOMINO NON CREATI SINT, SED QUOD UNA CUM INFERNO ORTI

336. Omnia bona quae actu existunt, vocantur usus, et omnia mala quae actu existunt, etiam vocantur usus, sed hi vocantur usus mali, illi autem usus boni. Nunc quia omnia bona sunt ex Domino, et omnia mala ex inferno, sequitur quod non alii usus quam boni a Domino creati sint, et quod usus mali ex inferno orti sint. Per usus, de quibus in hoc articulo in specie agitur, intelliguntur omnia quae super tellure apparent; sicut animalia omnis generis, et vegetabilia omnis generis. haec et illa quae usum praestant homini, sunt a Domino, et quae damnum inferunt homini sunt ex inferno. Similiter per usus a Domino intelliguntur omnia quae perficiunt rationale homi-

for man cannot do good from himself, but only from the Lord, and good is what is called use. The essence of spiritual love is doing good to others, not for the sake of self but for the sake of others, infinitely more is this the essence of Divine Love. It is like the love of parents for their children, in that parents do good to their children from love, not for their own sake but for their children's sake. This is especially manifest in a mother's love for her babe. Because the Lord is to be adored, worshipped and glorified, He is supposed to love adoration, worship, and glory for His own sake, but He loves these for man's sake, because by means of them man comes into a state in which the Divine can flow in and be perceived, since by means of them man puts away that which is his own, which stops influx and reception, for what is man's own, which is self-love, hardens the heart and shuts it up. This is removed by man's acknowledging that from himself comes nothing but evil and from the Lord nothing but good, from this acknowledgment there is softening of the heart and humiliation, out of which flow forth adoration and worship. From all this it follows, that the use which the Lord performs for Himself through man is that man may be able to do good from love; and since this is the Lord's love, its reception is the enjoyment of His love. Therefore, let no one believe that the Lord is with those who merely worship Him, He is with those who do His commandments, which are uses, with such He has His abode, but not with the former. (See what was said above on this subject, n 47-49)

EVIL USES WERE NOT CREATED BY THE LORD, BUT ORIGINATED TOGETHER WITH HELL

336. All good things that have existence in act are called uses, and all evil things that have existence in act are also called uses, but evil uses, while the former are called good uses. Now, since all good things are from the Lord and all evil things from hell, it follows that none but good uses were created by the Lord, and that evil uses arose out of hell. By the uses specially treated of in this chapter are meant all those things which are to be seen on the earth, as animals of every kind and plants of every kind, such of these as are of use to man are from the Lord, but those which are harmful to man are from hell. By uses from the Lord are likewise meant all things

nis, et quae faciunt ut homo recipiat spirituale a Domino, at per usus malos intelliguntur omnia quae destruunt rationale, et faciunt ut homo non fieri spiritualis possit. Quod illa quae damnum inferunt homini, dicantur usus, est quia malis usui sunt ad malefaciendum, et quod etiam conducant ad malignitates absorbendas, ita quoque ad medelas dicitur usus in utroque sensu, sicut amor, ut amor bonus et amor malus, et amor vocat usum omne id quod ab illo fit.

337. Quod usus boni sint a Domino, et quod usus mali sint ab inferno, demonstrabitur hoc ordine

- (i) *Quid super tellure intelligitur per usus malos*
- (ii) *Quod omnia quae sunt usus mali, sint in inferno, et quae usus boni in caelo*
- (iii) *Quod influxus continuus sit e mundo spirituali in mundum naturalem*
- (iv) *Quod influxus ex inferno operetur illa quae usus mali sunt in locis ubi sunt illa quae correspondunt*
- (v) *Quod ultimum spirituale separatum a superiori suo id operetur*
- (vi) *Quod binae formae sunt in quas operatio per influxum fit, forma vegetabilis et forma animalis*
- (vii) *Quod utraque forma facultatem propagandi suum genus, et propagationis media, accipiat*

338. (i) *Quid super tellure intelligitur per usus malos*

Per usus malos super tellure intelliguntur omnia noxia in utroque regno, animali et vegetabili, et quoque noxia in regno minerali. Omnia noxia in illis regnis non vacat enumerare, nam hoc foret congerere nomina, ac nomina congerere absque indicatione noxae, quam quodlibet genus producit, non fert illum usum, quem hoc opus pro fine habet. Propter scientiam sufficit hic aliqua nominare. Talia sunt in regno animali serpentes venenati, scorpia, crocodili, dracones, bubones, ululae, mures, locustae, ranae, araneae, tum muscae, fuci, blattae, pediculi, acari, verbo, quae consumunt gramina, folia, fructus, semina, cibos et potus, et noxam inferunt bestis et hominibus. In regno vegetabili sunt omnes herbae malignae, virulentae et toxicatae, et similia legumina et virgulta. In regno minerali omnes terrae venenatae. Ex his paucis videri potest, quid per usus malos super tellure intelligitur. sunt enim usus mali omnia quae opposita sunt usibus bonis, de quibus in mox praecedente articulo [(n 336)]

that perfect the rational of man, and cause him to receive the spiritual from the Lord, but by evil uses are meant all things that destroy the rational, and make man unable to become spiritual. Those things that are harmful to man are called uses because they are of use to the evil in doing evil, and also are serviceable in absorbing malignities, and thus as remedies. Use is employed in both senses, as love is when we speak of good love and evil love, moreover, everything that love does it calls use.

337. That good uses are from the Lord, and evil uses from hell, will be shown in the following order

- (i) *What is meant by evil uses on the earth*
- (ii) *All things that are evil uses are in hell, and all things that are good uses are in heaven*
- (iii) *There is unceasing influx from the spiritual world into the natural world*
- (iv) *Those things that are evil uses are effected by the operation of influx from hell, wherever there are such things as correspond thereto*
- (v) *This is done by the lowest spiritual separated from what is above it*
- (vi) *There are two forms into which the operation by influx takes place, the vegetable and the animal*
- (vii) *Both these forms receive the ability to propagate their kind and the means of propagation*

338. (i) *What is meant by evil uses on the earth* By evil uses on earth are meant all noxious things in both the animal and vegetable kingdom, also in the mineral kingdom. It is needless to enumerate all the noxious things in these kingdoms, for to do so would merely heap up names, and doing this without indicating the noxious effect that each kind produces would not contribute to the object which this work has in view. For the sake of information a few examples will suffice. In the animal kingdom there are poisonous serpents, scorpions, crocodiles, great snakes, horned owls, screech owls, mice, locusts, frogs, spiders, also flies, drones, moths, lice, mites, in a word, creatures that destroy grasses, leaves, fruits, seeds, meat, and drink, and are harmful to beast and man. In the vegetable kingdom there are all malignant, virulent, and poisonous herbs, with leguminous plants and shrubs of like character, and in the mineral kingdom all poisonous earths. From these few examples it can be seen what is meant by evil uses on earth, for evil uses are all things that are opposite to good uses (of which in the preceding paragraph, n. 336)

339. (11) *Quod omnia quae usus mali sunt, sint in inferno, et quae usus boni, sint in caelo* Antequam videri potest, quod omnes mali usus qui super tellure existunt, non sint a Domino, sed ab inferno, praemittendum est aliquid de caelo et inferno quod nisi scitur, possunt usus mali aequae ac boni attribui Domino, et quod a creatione simul sint, vel attribui naturae, ac ortus illorum soli ejus. Ab his binis erroribus homo non potest abduci, nisi sciat, quod nihil quicquam existat in mundo naturali, quod non causam et inde ortum ducit ex mundo spirituali, et quod bonum sit a Domino, et quod malum a diabolo, hoc est, ab inferno. Per mundum spirituales intelligitur et caelum et infernum. In caelo apparent omnia illa quae usus boni sunt, de quibus in praecedente articulo [(n 336)], in inferno autem apparent omnia illa quae usus mali sunt, de quibus mox supra (n 338) ubi enumerata sunt, quae sunt ferae omnis generis, ut serpentes, scorpiones, dracones, crocodili, tigrides, lupi, vulpes, porci, bubones, noctuae, ululae, vespertiones, mures parvi et magni, ranae, locustae, araneae, et insecta noxia multi generis apparent etiam toxica, et cicuta omnis generis, et aconita, tam in herbis quam in terris. verbo, omnia illa quae noxam faciunt, et homines necant talia in infernis apparent ita ad vivum, prorsus sicut illa super terris et in illis. Dicitur quod appareant ibi, sed usque non sunt ibi sicut in terris, sunt enim merae correspondentiae cupiditatum, quae ex malis eorum amoribus scaturiunt, se in talibus formis coram aliis sistunt. Quoniam talia in infernis sunt, ideo etiam scatent illa nidoribus tetris, ut cadaverosis, stercore, urinosi, putribus, quibus spiritus diabolici ibi delectantur, sicut illis animalia quibus virus inest. Ex his constare potest, quod similia in mundo naturali non duxerint originem a Domino, et quod [non] creata sint a principio, nec quod orta sint a natura per solem ejus, sed quod sint ex inferno. Quod non sint a natura per solem ejus, patet manifeste ex eo, quod spirituale influat in naturale, et non vicissim et quod non sint a Domino, ex eo, quod infernum non sit ab Ipso, ita nec aliquid in inferno, quod eorum malis correspondet.

340. (111) *Quod influxus continuus sit e mundo spirituali in naturalem* Qui non scit quod mundus spiritualis sit, et ille distinctus a mundo naturali sicut prius et posterius,

339. (ii) *All things that are evil uses are in hell, and all things that are good uses are in heaven* Before it can be seen that all evil uses that have existence on earth are not from the Lord but from hell, something must be premised concerning heaven and hell, without a knowledge of which evil uses as well as good may be attributed to the Lord, and it may be believed that they are together from creation, or they may be attributed to nature, and their origin to the sun of nature. From these two errors man cannot be delivered, unless he knows that nothing whatever has existence in the natural world that does not derive its cause and therefore its origin from the spiritual world, and that good is from the Lord, and evil from the devil, that is, from hell. By the spiritual world is meant both heaven and hell. In heaven are to be seen all those things that are good uses (of which in the preceding chapter). In hell are to be seen all those that are evil uses (see just above, n. 338, where they are enumerated). These are wild creatures of every kind, as serpents, scorpions, great snakes, crocodiles, tigers, wolves, foxes, swine, owls of different kinds, bats, rats and mice, frogs, locusts, spiders, and noxious insects of many kinds, also hemlocks and aconites, and all kinds of poisons, both of herbs and of earths, in a word, everything hurtful and deadly to man. Such things appear in the hells to the life precisely like those on and in the earth. They are said to appear there, still they are not there as on earth, for they are mere correspondences of lusts that swarm out of their evil loves, and present themselves in such forms before others. Because there are such things in the hells, these abound in foul smells, cadaverous, stercoaceous, urinous, and putrid, wherein the diabolical spirits there take delight, as animals do in rank stench. From this it can be seen that like things in the natural world did not derive their origin from the Lord, and were not created from the beginning, neither did they spring from nature through her sun, but are from hell. That they are not from nature through her sun is plain, for the spiritual inflows into the natural, and not the reverse. And that they are not from the Lord is plain, because hell is not from Him, therefore nothing in hell corresponding to the evils of its inhabitants is from Him.

340. (iii) *There is unceasing influx out of the spiritual world into the natural world* He who does not know that there is a spiritual world, or that it is distinct from the natural world as what is prior is distinct from what is subsequent, or as cause from the thing caused, can have no knowledge of this influx.

seu sicut causa et causatum, non scire aliquid potest de hoc influxu: quae causa est, quod illi qui de ortu vegetabilium et animalium scripserunt, non potuerunt aliter quam deducere illum a natura; et si a Deo, quod Deus ab initio indiderit naturae vim producendi talia: sic non scientes, quod nulla vis indita sit naturae, est enim illa in se mortua, et non plus confert ad producendum illa, quam sicut instrumentum in opere fabri, quod ut agat perpetuo movendum est. Est spirituale, quod originem ducit a Sole ubi Dominus, et procedit ad ultima naturae, quod producit formas vegetabilium et animalium, et sistit mirabilia quae in utrisque dantur, ac illas constipat maternis ex tellure, ut formae illae fixae et constantes sint. Nunc quia notum est, quod spiritualis mundus detur, et quod spirituale sit a Sole ubi Dominus, et qui a Domino, et quod id agat naturam ad agendum, sicut vivum agit mortuum, tum quod similia in illo mundo dentur, quae in mundo naturali, videri potest quod vegetabilia et animalia non aliunde quam per illum mundum a Domino existerint, et quod per illum perpetuo existant, et sic quod influxus continuus sit e mundo spirituali in naturalem. Quod ita sit in sequente articulo pluribus confirmabitur. Quod noxia per influxum ex inferno super tellure producantur, est ex eadem lege permissionis, qua ipsa mala inde apud homines influunt: de qua lege in *Sapientia Angelica de Divina Providentia* dicitur

341. (iv) *Quod influxus ex inferno operetur illa quae usus mali sunt, in locis ubi sunt illa quae correspondent*

Illa quae malis usibus, hoc est, herbis malignis et animalibus noxiis, correspondent, sunt cadaverosa, putria, excrementitia et stercorea, rancida, urinosa, quare in locis ubi haec sunt, tales herbae, et talia animalcula, quae supra memorata sunt, existunt, et in zonis torridis similia majora, sicut serpentes, basilisci, crocodili, scorpii, mures, et alia. Unusquisque novit, quod paludes, stagna, stercora, humi putidae, talibus repleta sint, tum quod noxia volatilia sicut nubes atmosphaeram impleant, et quod noxi vermes sicut agmina terram, et consumant herbas usque ad radices. Semel in meo horto animadverti, quod in spatio ulnae paene omnis pulvis in minima volatilia versus sit, nam baculo agitatus, sicut nimbi se sustulerunt. Quod

This is the reason why those who have written on the origin of vegetables and animals have been compelled to ascribe that origin to nature, or if to God, then in the sense that God had implanted in nature from the beginning a power to produce such things, not knowing that no power is implanted in nature, since nature, in herself, is dead, and contributes no more to the production of these things than a tool does, for instance, to the work of a mechanic, the tool acting only as it is moved. It is the spiritual, deriving its origin from the sun where the Lord is, and proceeding to the outmosts of nature, that produces the forms of vegetables and animals, exhibiting the marvels that exist in both, and filling the forms with matters from the earth, that they may become fixed and enduring. But because it is now known that there is a spiritual world, and that the spiritual is from the spiritual sun, where the Lord is and which is from the Lord, and that the spiritual is what impels nature to act, as what is living impels what is dead, also that the same things exist in the spiritual world as in the natural world, it can now be seen that vegetables and animals have had their existence only from the Lord through that world, and through that world they have continuous existence. Thus there is unceasing influx from the spiritual world into the natural. That this is so will be abundantly corroborated in the next chapter. Noxious things are produced on earth through influx from hell, by the same law of permission whereby evils themselves from hell flow into men. This law will be set forth in the *Angelic Wisdom concerning the Divine Providence*.

341. (iv) *Those things that are evil uses are effected by the operation of influx from hell, wherever there are such things as correspond thereto.* The things that correspond to evil uses, that is, to hurtful plants and noxious animals, are cadaverous, putrid, excrementitious, stercoraceous, rancid, and urinous matters, consequently, in places where these are, such herbs and such animalcules spring forth as are mentioned above, and in the torrid zone, like things of larger size, as serpents, basilisks, crocodiles, scorpions, rats, and so forth. Every one knows that swamps, stagnant ponds, dung, fetid bogs, are full of such things, also that noxious insects fill the atmosphere in clouds, and noxious vermin walk the earth in armies, and consume its herbs to the very roots. I once observed in my garden, that in the space of a half yard, nearly all the dust was turned into minute insects, for when it was stirred with a stick, they rose in clouds. That cadaverous and putrid matters are in accord

cadaverosa ac putida cum noxiis et inutilibus illis animalculis concordent, et quod homogenea sint, a sola experientia patet, quod manifeste ex causa videri potest, quae est quod similes putores et nidores sint in infernis, ubi talia animalcula etiam apparent, quare inferna illa inde nominantur, et quaedam vocantur cadaverosa, quaedam stercorea, quaedam urinosa, et sic porro, sed sunt illa omnia tecta, ne halitus illi inde exspirent, nam dum aliquantulum aperiuntur, quod fit quando novitii diaboli intrant, vomitus ciunt, gravedines capiti inferunt, et illa quae simul venenata sunt, deliquia inducunt. ipse pulvis ibi etiam talis est, quare ille ibi vocatur pulvis damnatus. Inde patet, quod ubi tales putores sunt, talia noxia sint, quia correspondent.

342. Num talia existant ex ovis illuc translatis vel per aerem, vel per pluvias, vel per meatus cum aquis, vel num existant ex ipsis humoribus et putoribus ibi, erit nunc quaestionis. Quod talia noxia animalcula et insecta, quae supra memorata sunt, ex ovis illuc advectis, vel usque a creatione in terra ubivis reconditis, excludantur, non suffragatur omnis experientia, quoniam vermes existunt in seminulis, in nucleis, in lignis, in saxis, immo ex foliis; tum super herbis et in illis pediculi et tineae, quae cum illis concordant, tum ex muscis quae in domibus, campis et silvis aestate ex nulla materia oviformi in tanta copia exorta apparent similiter, illa quae corrodunt prata et vireta, ac in quibusdam locis calidis implent aerem ac infestant, praeter quae in aquis fetidis, vinis acetosis, et in aere pestifero, invisibiliter natant et volant. Hae experientiae suffragantur illis qui dicunt quod ipsi odores, nidores et halitus ex herbis, terris et stagnis exspirati dent quoque initamenta talibus. Quod postea cum exorta sunt, propagentur vel per ova vel per egestionem, non tollit exortus eorum immediatos, quoniam omne animal, cum suis viscerulis, etiam generationis organa et propagationis media recipit, de qua re infra (n. 347). His adstipulatur experientia non prius nota, quod similia etiam in infernis sint.

343. Quod inferna supradicta habeant non modo communicationem sed etiam conjunctionem cum talibus in teris, concludi potest ex eo, quod inferna non remota sint ab hominibus, sed quod sint circum illos, immo in illis qui

with these noxious and useless animacules, and that the two are homogeneous, is evident from mere observation, and is still more clearly seen from the cause, which is, that like stench and fumes exist in the hells, where such animalcules are likewise to be seen. Those hells are therefore named accordingly, some are called cadaverous, some stercoraceous, some urinous, and so on. But all these hells are covered over, that those vapors may not escape from them. For when they are opened a very little, which happens when novitiate devils enter, they excite vomiting and cause headache, and such as are also poisonous induce fainting. The very dust there is of the same nature, wherefore it is there called damned dust. From this it is evident that there are such noxious insects wherever there are such stench, because the two correspond.

342. It now becomes a matter of inquiry whether such things spring from eggs conveyed to the spot by means of air, or rain, or water oozing through the soil, or whether they spring from the damp and stench themselves. That these noxious animacules and insects mentioned above are hatched from eggs which have been carried to the spot, or which have lain hidden everywhere in the ground since creation, is opposed to all observation. For worms spring forth in minute seeds, the kernels of nuts, in wood, in stones, and even from leaves, and upon plants and in plants there are lice and grubs which are accordant with them. Of flying insects, too, there are such as appear in houses, fields, and woods, which arise in like manner in summer, with no oviform matters sufficient to account for them, also such as devour meadows and lawns, and in some hot localities fill and infest the air, besides those that swim and fly unseen in filthy waters, fermenting wines, and pestilential air. These facts of observation support those who say that the odors, effluvia, and exhalations emitted from plants, earths, and ponds, are what give the initiative to such things. That when they have come forth, they are afterwards propagated either by eggs or offshoots, does not disprove their immediate generation, since every living creature of the kind, along with its minute viscera, receives organs of generation and means of propagation (see below, n 347). In agreement with these phenomena is the fact heretofore unknown that there are like things also in the hells.

343. That the hells mentioned above have not only communication but conjunction with such things on earth, may be concluded from this, that the hells are not distant from men,

mali sunt, ita sunt contigua terris Homo enim quoad suas affectiones et cupiditates, et inde cogitationes, et ex his et illis quoad suos actus, qui sunt boni aut mali usus, est vel in medio angelorum caeli, vel in medio spirituum inferni; et quia talia quae super terris etiam in caelis et infernis sunt, sequitur quod influxus inde immediate producat talia, quando temperies adspirat Sunt enim omnia, quae in mundo spirituali, tam in caelo quam in inferno, apparent, correspondentiae affectionum et cupiditatum, nam ibi secundum illas existunt Quare cum affectiones ac cupiditates, quae in se spirituales sunt, offendunt homogenea seu correspondentia in terris, adest spirituale quod dat animam, et materiale quod dat corpus inest etiam omni spirituali conatus induendi se corpore Quod inferna sint circum hominem, et inde contigua terris, est quia mundus spiritualis non est in spatio, sed est ubi affectio correspondens

311. Audivi binos praesides Societatis Anglicanae, Sr. Sloan* et Sr. Fock† in mundo spirituali inter se colloquentes de existentia seminum et ovorum, et de productionibus ex illis, in terris Prior adscripsit illa naturae, et [dixit] quod illi a creatione indita sit potentia et vis medio solis calore producendi talia Alter dixit, quod illa vis continua sit a Deo Creatore in natura. Ut lis illa diuimeretur, visa est Sr. Sloan avis pulchra; et dictum illi est, ut lustraret illam, num in aliquo minimo differret a simili ave in terra: tenebat illam manu, lustrabat, et dixit quod non esset discrimen; sciebat enim quod illa non esset aliud quam affectio cujusdam angeli extra illum repraesentata sicut avis, et quod evanesceret seu desineret cum affectione ejus quod etiam factum est. Sr. Sloan ex hac experientia convictus est, quod natura nihil prorsus conferret ad productiones vegetabilium et animalium, sed solum id quod e spirituali mundo influit in naturalem. Dixit, si illa avis in minimis suis foret impleta materiis correspondentibus ex tellure, et sic fixata, quod foret avis perdurans, sicut sunt aves in terris; et quod simile sit cum illis quae ab inferno sunt Addidit dicendo, quod si novisset illa quae nunc novit de mundo spirituali, non plus

* Sr. H. & Sloan: 2—51.

† Martin Folkes.—Ed.

but are about them, yea, are within those who are evil, thus they are contiguous to the earth, for man, in regard to his affections and lusts, and consequent thoughts, and in regard to his actions springing from them, which are good or evil uses, is in the midst either of angels of heaven or of spirits of hell, and as such things as are on the earth are also in the heavens and hells, it follows that influx therefrom directly produces such things when the conditions are favorable. All things, in fact, that appear in the spiritual world, whether in heaven or in hell, are correspondences either of affections or of lusts, for they have existence there in accordance with these, consequently when affections or lusts, which in themselves are spiritual, meet with homogeneous or corresponding things on earth, there are present both the spiritual that furnishes a soul, and the material that furnishes a body. Moreover, within every thing spiritual there is a conatus to clothe itself with a body. The hells are about men, and therefore contiguous to the earth, because the spiritual world is not in space, but is where there is corresponding affection.

344. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world about the existence of seeds and eggs, and about productions from them on the earth. The former ascribed them to nature, and contended that nature was endowed from creation with a power and force to produce such effects by means of the sun's heat. The other maintained that this force is in nature unceasingly from God the Creator. To settle the discussion, a beautiful bird appeared to Sir Hans Sloane, and he was asked to examine it to see whether it differed in the smallest particular from a similar bird on earth. He held it in his hand, examined it, and declared that there was no difference. He knew indeed that it was nothing but an affection of some angel represented outside of the angel as a bird, and that it would vanish or cease with the affection that produced it. And this came to pass. By this experience Sir Hans Sloane was convinced that nature contributes nothing whatever to the production of vegetables and animals, that they are produced solely by what flows into the natural world out of the spiritual world. If that bird, he said, were to be infilled, in its minutest parts, with corresponding matters from the earth, and thus fixed, it would be a lasting bird, like the birds on the earth, and that it is the same with such things as are from hell. To this he added that had he known what he now knew of the spiritual

adscriptisset naturae, quam quod inserviret spirituali quod a Deo, pro figendo illa quae continue in naturam influunt.

345. (v) *Quod ultimum spirituale separatum a superiori suo id operetur* In Parte Tertia ostensum est, quod spirituale a Sole suo usque ad ultima naturae defluat per tres gradus, et quod illi gradus dicantur caelestis, spiritualis et naturalis, et quod in homine a creatione, et inde a nativitate, tres illi gradus insint, et quod aperiantur secundum vitam ejus, et quod si aperitur caelestis gradus, qui est supremus et intimus, homo fiat caelestis, si gradus spiritualis, qui medius, aperitur, homo fiat spiritualis, et si modo naturalis gradus, qui est infimus et extremus, aperitur, homo fiat naturalis et quod si modo fit naturalis, amet solum illa quae corporis et mundi sunt, et quod quantum illa amat, tantum non amet caelestia et spiritualia, et non spectet ad Deum, et quod tantum malus fiat Ex his patet, quod ultimum spirituale, quod vocatur spirituale naturale, separari possit a superioribus suis, et quod hoc separetur apud homines a quibus infernum Ultimum spirituale a superioribus suis non potest a se separari, nec apud bestias, nec in terris, et spectare versus infernum, nisi solum apud homines Ex his sequitur, quod ultimum spirituale separatum a superiori suo, quale est illis qui in inferno sunt, malos illos usus, de quibus supra, super tellure operetur Quod noxia super tellure originem ducant ab homine, et sic ex inferno, confirmari potest ex statu terrae Canaanis, de quo in Verbo, quod cum filii Israelis vixerunt secundum praecepta, terrae dederint proventum suum, similiter greges et armenta, et quod cum contra praecepta vixerunt, terrae fuerint steriles, et sicut dicitur maledictae, loco messis dederint spinas et sentes, ac quod abortiverint greges et armenta, et ferae irruerint Simile potest deduci ex locustis, ranis et pediculis in Aegypto

346. (vi) *Quod binae formae sint, in quas operatio per influxum fit, forma vegetabilis et forma animalis* Quod non nisi quam binae formae universales producantur ex tellure, notum est ex binis regnis naturae, quae vocantur regnum animale et regnum vegetabile, et quod omnia unius regni multa communia habeant, ut regnum animale, quod in ejus subjectis sint organa sensuum et organa motuum, tum membra et viscera, quae a cerebris,

would, he would have ascribed to nature no more than this, that it serves the spiritual, which is from God, in fixing the things which flow in unceasingly into nature

345. (v) *This is effected by the lowest spiritual separated from what is above it* It was shown in Part Third that the spiritual flows down from its sun even to the outmosts of nature through three degrees, which are called the celestial, the spiritual, and the natural, that these three degrees are in man from creation, consequently from birth, that they are opened according to man's life, that if the celestial degree which is the highest and inmost is opened, man becomes celestial, if the spiritual degree which is the middle is opened, he becomes spiritual, but if only the natural degree which is the lowest and outmost is opened, he becomes natural, that if man becomes natural only, he loves only corporeal and worldly things, and, that so far as he loves these, so far he does not love celestial and spiritual things, and does not look to God, and so far he becomes evil. From all this it is evident that the lowest spiritual, which is called the spiritual-natural, can be separated from its higher parts, and is separated in such men as hell consists of. This lowest spiritual can separate itself from its higher parts, and look to hell, in men only, it cannot be so separated in the beasts, or in earths. From which it follows that these evil uses mentioned above are effected on the earth by this lowest spiritual separated from what is above it, such as it is in those who are in hell. That the noxious things on the earth originate with man, thus from hell, may be shown by the state of the land of Canaan, as described in the Word, for when the children of Israel lived according to the commandments, the earth yielded its increase, likewise the flocks and herds, but when they lived contrary to the precepts of the Law, the ground was barren, and as it is said, accursed, instead of harvests it yielded thorns and briars, the flocks and herds miscarried, and wild beasts broke in. The same may be inferred from the locusts, frogs, and lice in Egypt.

346. (vi) *There are two forms into which the operation by influx takes place, the vegetable and the animal form.* That there are only two universal forms produced out of the earth is known from the two kingdoms of nature, called the animal and the vegetable kingdoms. And all the departments of either kingdom are known to possess many things in common. Thus the subjects of the animal kingdom have organs of sense and organs of motion and members and viscera which are actuated by brains,

cordibus et pulmonibus actuantur, ac regnum vegetabile, quod ejus subjecta radicem in terra agant, producant caulem, ramos, folia, flores, fructus, semina Utrumque regnum tam animale quam vegetabile, quoad productiones in suas formas ab influxu et operatione spirituali e Sole caeli, ubi est Dominus, trahunt suum ortum, et non ex influxu et operatione naturae e sole ejus, praeter fixationem eorum, ut supra dictum est Omnia animalia, majora et minora, trahunt ortum ex spirituali in ultimo gradu, qui naturalis vocatur, solus homo ab omnibus gradibus, qui tres sunt, et vocantur caelestis, spiritualis et naturalis Quia unusquisque gradus altitudinis seu discretus a suo perfecto ad suum imperfectum decrescit sicut lux ad umbram, per continuum, ita quoque animalia, quare ex illis dantur perfecta, minus perfecta et imperfecta Animalia perfecta sunt elephantes, cameli, equi, muli, boves, oves, caprae, et reliqua quae sunt vel armenti vel gregis minus perfecta sunt volatilia, et imperfecta sunt pisces, conchilia, quae quia sunt infima illius gradus, sunt sicut in umbra, cum illa in luce Sed usque quia solum vivunt ex ultimo gradu spirituali, qui naturalis vocatur, non spectare possunt aliorum quam ad terram, et ad victum ibi et ad consocios propter propagationem, anima omnium illorum est affectio naturalis, et appetitus Simile est cum subjectis regni vegetabilis, quod sint perfecta, minus perfecta et imperfecta perfecta sunt arbores fructus, minus perfecta sunt arbores vini et virgulta, ac imperfecta sunt gramina sed vegetabilia trahunt ex spirituali ex quo, quod sint usus, et animalia ex spirituali ex quo, quod sint affectiones et appetitus, ut dictum est

347. [(vii)] *Quod utriusque forma, dum existit, propagationis media accipiat* Quod in omnibus productis ex tellure, quae ut dictum est, vel ad regnum vegetabile vel ad regnum animale pertinent, sit aliqua imago creationis, tum aliqua imago hominis, et quoque aliqua imago Infiniti ac Aeterni, supra (n 313–318) ostensum est, et quod imago Infiniti et Aeterni eluceat ex eo, quod propagari possint in infinitum et in aeternum, Inde est quod omnia propagationis media accipiant, subjecta regni animalis per semina in ovo, vel in utero, vel per egestionem, et subjecta regni vegetabilis per semina in terris Ex his constare potest, quod tametsi animalia et vegetabilia imperfectiora et

hearts, and lungs. So the subjects of the vegetable kingdom send down a root into the ground, and bring forth stem, branches, leaves, flowers, fruits, and seeds. Both the animal and the vegetable kingdoms, as regards the production of their forms, derive their origin from the spiritual influx and operation out of the sun of heaven where the Lord is, and not from the influx and operation of nature out of her sun, from this they derive nothing except their fixation, as was said above. All animals, great and small, derive their origin from the spiritual in the outmost degree, which is called the natural, man alone from all three degrees, the celestial, spiritual, and natural. As each degree of height or discrete degree decreases from its perfection to its imperfection, as light to shade, by continuity, so do animals, there are therefore perfect, less perfect, and imperfect animals. The perfect animals are elephants, camels, horses, mules, oxen, sheep, goats, and others which are of the herd or the flock, the less perfect are birds, and the imperfect are fish and shell-fish, these, as being the lowest of that degree, are as it were in shade, while the former are in light. Yet animals, since they live only from the lowest spiritual degree, which is called the natural, can look nowhere else than towards the earth and to food there, and to their own kind for the sake of propagation, the soul of all these is natural affection and appetite. The subjects of the vegetable kingdom comprise, in like manner, the perfect, less perfect, and imperfect, the perfect are fruit trees, the less perfect are vines and shrubs, and the imperfect are grasses. But vegetables derive from the spiritual out of which they spring that they are uses, while animals derive from the spiritual out of which they spring that they are affections and appetites, as was said above.

347. (vii) *Each of these forms is endowed, while it exists, with means of propagation.* In all products of the earth, which pertain, as was said above, either to the vegetable or to the animal kingdom, there is an image of creation, and an image of man, and also an image of the infinite and the eternal, this was shown above (n 313-318), also that the image of the infinite and the eternal is manifest in the capacity of all these for infinite and eternal propagation. They are all, therefore, endowed with means of propagation, the subjects of the animal kingdom through seeds in the egg, or in the womb, or by spawning, and the subjects of the vegetable kingdom through seeds in the ground. From which it can be seen that although the more imperfect and the noxious animals and vege-

noxia exoriuntur per influxum immediatum ex inferno, usque postea mediate per semina, ova aut traducem propagentur quare posito uno non tollitur alterum

348. Quod omnes usus tam boni quam mali sint ex origine spirituali, ita a Sole ubi Dominus, illustrari potest per hanc experientiam. Audivi quod bona et vera demissa sint per caelos a Domino ad inferna, et quod eadem illa recepta per gradus ad profundum ibi versa sint in mala et falsa bonis et veris demissis opposita. Quod ita factum sit, fuit causa, quia subjecta recipientia vertunt omnia quae influunt in talia quae congruunt formis suis, prorsus sicut candida lux solis vertitur in colores tetros, et in nigrum, in objectis quorum substantiae interius in tali forma sunt ut lucem suffocent et exstinguant; et quod stagna, stercora et cadavera vertant calorem solis in putores. Ex his constare potest, quod etiam mali usus sint a Sole spirituali, sed quod boni usus in malos in inferno convertantur. Inde patet, quod Dominus non creaverit et creet nisi quam bonos usus, sed quod infernum producat malos.

QUOD VISIBILIA IN UNIVERSO CREATO TESTENTUR, QUOD
NATURA NIHIL PRODUXERIT, ET NIHIL PRODUCAT,
SED QUOD OMNIA DIVINUM EX SE, ET PER MUN-
DUM SPIRITUALEM.

349. Plerique in mundo ex apparentia loquuntur, quod sol per calorem et lucem producat id quod conspicitur in campis, agris, hortis et silvis, tum quod sol per calorem suum ex ovis excludat vermes, et quod bestias terrae et aves caeli faciat prolificare, immo etiam quod hominem vivificet. Illi qui solum ex apparentia ita loquuntur, possunt ita loqui, attamen usque non illa adscribunt naturae, non enim cogitant de eo. sicut qui loquuntur de sole, quod oriatur et occidat, ac faciat dies et annos, et quod nunc in illa aut illa altitudine sit, illi similiter ex apparentia loquuntur, et possunt ita loqui, et tamen non illa adscribunt soli, non enim cogitant de solis statione et telluris circumversione. At illi qui se confirmant in eo, quod sol per calorem et lucem producat illa quae super

tables originate through immediate influx out of hell, yet afterwards they are propagated mediately by seeds, eggs, or grafts; consequently, the one position does not annul the other

348. That all uses, both good and evil, are from a spiritual origin, thus from the sun where the Lord is, may be illustrated by this experience I have heard that goods and truths have been sent down through the heavens by the Lord to the hells, and that these same, received by degrees to the lowest depths, were there turned into evils and falsities, which are the very opposite of the goods and truths sent down This took place because recipient subjects turn all things that inflow into such things as are in agreement with their own forms, just as the white light of the sun is turned into ugly colors or into black in those objects whose substances are interiorly of such a form as to suffocate and extinguish the light, and stagnant ponds, dung-hills, and dead bodies turn the heat of the sun into stench. From all this it can be seen that even evil uses are from the spiritual sun, but that good uses are changed in hell into evil uses It is evident, therefore, that the Lord has not created and does not create any except good uses, but that hell produces evil uses

THE VISIBLE THINGS IN THE CREATED UNIVERSE BEAR WITNESS THAT NATURE HAS PRODUCED AND DOES PRODUCE NOTHING, BUT THAT THE DIVINE OUT OF ITSELF, AND THROUGH THE SPIRITUAL WORLD, PRODUCES ALL THINGS

349. Speaking from appearances, men in general say that the sun by heat and light produces whatever is to be seen in plains, fields, gardens, and forests, also that the sun by its heat hatches worms from eggs, and makes prolific the beasts of the earth and the fowls of the air, and even gives life to man Those who speak from appearances only may speak in this way without ascribing these things to nature, because they are not thinking about the matter, as there are those who speak of the sun as rising and setting, and causing days and years, and being now at this or that altitude, such persons likewise speak from appearances, and in doing so, do not ascribe such effects to the sun, because they are not thinking of the sun's fixity or the earth's revolution But those who confirm themselves in the idea that the sun produces the things that appear upon the earth

tellure apparent, illi tandem adscribunt omnia naturae, et quoque creationem universi, et fiunt naturalistae, et tandem athei. Hi quidem postea possunt dicere, quod Deus creaverit naturam, ac indiderit ei potentiam producendi talia. sed hoc dicunt ex timore jacturae famae, at usque per Deum Creatorem intelligunt naturam, et quidam ejus intimum, et tunc Divina, quae ecclesia docet, nihili faciunt.

350. Ignoscendi quidem sunt aliqui, quod naturae adscripserint quaedam visibilia, ex duplici causa. *Prima*, quod non sciverint aliquid de Sole caeli, ubi est Dominus, ac de influxu inde, nec aliquid de mundo spirituali et ejus statu, immo nec de praesentia ejus apud hominem; et quod inde non aliter cogitare potuerint, quam quod spirituale esset purius naturale, et sic quod angeli essent vel in aethere, vel in stellis, tum de diabolo, quod esset vel hominis malum, vel si actualiter existeret, esset vel in aere, vel in profundis, tum quod animae hominum post mortem vel essent in intimo terrae, vel in aliquo *ubi* seu *pu* usque ad diem judicii, et similia alia quae phantasia induxit ex ignorantia mundi spiritualis et ejus Solis. *Altera* causa quod ignoscendi sint, est quod non scire potuerint, quomodo Divinum produceret omnia illa quae super tellure apparent, ubi tam bona quam mala sunt; timentes id apud se confirmare, ne etiam mala adscribebant Deo, et ne materialem ideam de Deo conciperent, ac Deum et naturam unum facerent, et sic confunderent. Hae binae causae sunt, quod ignoscendi sint qui crediderunt quod natura producat visibilia ex insito a creatione. Sed usque illi qui per confirmationes pro natura se atheos fecerunt, non ignoscendi sunt, quia potuerunt se confirmare pro Divino ignorantia quidem excusat, sed non tollit falsum confirmatum, nam hoc falsum cohaeret cum malo, ita cum inferno. quare iidem qui se confirmaverunt pro natura usque ad separationem Divini ab illa, non aliquid reputant pro peccato, quia omne peccatum est contra Divinum quod separaverunt et sic rejecerunt, et qui nihil pro peccato reputant in spiritu, illi post mortem, dum fiunt spiritus, vincti inferno ruunt in nefaria secundum cupiditates, quibus laxaverunt frena.

351. Illi qui credunt Divinam operationem in singulis

by means of its heat and light, end by ascribing all things to nature, even the creation of the universe, and become naturalists and, at last, atheists These may continue to say that God created nature and endowed her with the power of producing such things, but this they say from fear of losing their good name, and by God the Creator they still mean nature, and some mean the innermost of nature, and then the divine things taught by the church are regarded as of no account

350. There are some who are excusable for ascribing certain visible things to nature, for two reasons First, because they have no knowledge of the sun of heaven, where the Lord is, neither of influx therefrom, or of the spiritual world and its state, or even of its presence with man, and can therefore have no other idea than that the spiritual is a purer natural; consequently, that angels are in the ether or in the stars, and that the devil is either man's evil, or, if an actual existence, that he is in the air or the abyss, also that the souls of men, after death, are either in the interior of the earth, or in some undetermined somewhere till the day of judgment, and other like fancies induced by ignorance of the spiritual world and its sun

Secondly, they are excusable, because they are unable to see how the Divine could produce everything that appears on the earth, where there are not only good things but also evil things, while they are afraid to confirm themselves in such an idea, lest they ascribe the evil things also to God, and form a material conception of God, and make God and nature one, and thus confound the two

For these two reasons those are excusable who believe that nature produces the visible world by a power implanted in her by creation But those who have made themselves atheists by confirmations in favor of nature are not excusable, because they might have confirmed themselves in favor of the Divine Ignorance excuses, but does not remove, falsity which has been confirmed, for such falsity coheres with evil, thus with hell Consequently, those who have confirmed themselves in favor of nature to such an extent as to separate the Divine from nature, regard nothing as sin, because all sin is against the Divine, and thus they have separated, and thus have rejected it, and those who in spirit regard nothing as sin, after death when they become spirits, since they are in bonds to hell, rush into wickednesses which are in accord with the lusts to which they have given rem.

351. Those who believe in a Divine operation in all the

naturae, possunt ex permultis, quae in natura vident, se confirmare pro Divino, aequae, immo plus, quam illi qui se confirmant pro natura, illi enim qui se confirmant pro Divino, attendunt ad mirabilia quae conspiciuntur in productionibus tam vegetabilium quam animalium *In productionibus vegetabilium* quod ex seminulo jacto in terram exeat radix, per radicem caulis, ac successive frondes, folia, flores, fructus, usque ad nova semina, prorsus sicut semen sciret ordinem successionis, aut processum quo se renovaturum sit Quis rationalis cogitare potest, quod sol, qui est purus ignis, hoc sciat, aut quod possit indere calori suo et luci suae, ut talia efficiat, tum quod possit formare mirabilia in illis, ac intendere usum? Homo, cui rationale elevatum est, cum illa videt et expendit, non potest aliter cogitare, quam quod sint ab Ipso cui infinita sapientia est, ita a Deo Illi qui agnoscunt Divinum, id quoque vident et cogitant, at illi qui non agnoscunt, id non vident et cogitant, quia non volunt, et sit demittunt rationale suum in sensuale, quod omnes ideas suas trahit ex lumine in quo sunt sensus corporis, ac fallacias illorum confirmat, dicendo, "Numne vides solem per calorem suum et lucem suam haec operantem? Quid est id quod non vides? num est aliquid?" Illi qui se confirmant pro Divino, attendunt ad mirabilia quae conspiciuntur in *productionibus animalium* ut hic solum memorem in ovis, quod in illis lateat pullis in suo semine seu inchoamento cum omni requisito usque ad exclusionem, et quoque cum omni progressionem post exclusionem usque ut fiat avis aut volatile in forma genitoris, et si attendit ad formam, quod illa talis sit, ut non possit, si alte cogitat, quam in stuporem venire, ut quod in minimis eorum sicut in maximis, immo in invisibilibus sicut in visibilibus, sint organa sensuum, quae sunt visus, [auditus,] ^[1] odoratus, gustus, tactus, tum organa motuum quae sunt muscoli, volant enim et gradiuntur, ut et viscera circum corda et pulmones, quae actuantur a cerebris Quod vilia insecta etiam talibus gaudeant, notum est ab anatome illorum a quibusdam descripta, imprimis a Swammerdamo in ejus *Biblis Naturae* Qui omnia naturae adscribunt, illi quidem vident talia, sed cogitant modo quod sint, et dicunt quod natura producat, et hoc dicunt quia averterunt mentem a cogitando de Divino, et qui averterunt se a

details of nature, are able by many things they see in nature to confirm themselves in favor of the Divine, as fully as others confirm themselves in favor of nature, yea, more fully. For those who confirm themselves in favor of the Divine give attention to the wonders which are displayed in the production both of vegetables and animals. *In the production of vegetables*, how out of a little seed cast into the ground there goes forth a root, and by means of the root a stem, and branches, leaves, flowers, and fruits in succession, even to new seeds, just as if the seed knew the order of succession, or the process by which it is to renew itself. Can any reasonable person think that the sun, which is pure fire, has this knowledge, or that it is able to empower its heat and light to effect these results, or is able to fashion these wonderful things in plants, and to contemplate use? Any man of elevated reason who sees and weighs these things, must conclude that they come from Him who has infinite wisdom, that is, from God. Those who acknowledge the Divine also see and think this, but those who do not acknowledge the Divine do not see or think this because they do not wish to, thus they sink their rational into the sensual, which draws all its ideas from the lumen which is proper to the bodily senses and which confirms their illusions, saying, Do you not see the sun effecting these things by its heat and light? What is a thing that you do not see? Is it anything?

Those who confirm themselves in favor of the Divine give attention to the wonders which are displayed *in the production of animals*, as, for instance, in reference to eggs, how the chick in its seed or beginning lies hidden therein, with everything requisite till it is hatched, also with everything pertaining to its subsequent development, until it becomes a bird or flying animal of the same form as its parent. And if one observes the living form, it is such as to fill any one with astonishment who thinks deeply, seeing that in the minutest as in the largest living creatures, even in the invisible, as in the visible, there are the organs of sense, namely, sight, hearing, smell, taste, and touch, and organs of motion which are muscles, for they fly and walk, also viscera surrounding the heart and lungs, which are set in action by brains. That even the commonest insects enjoy such organisms is shown in works on their anatomy, and especially by Swammerdam, in his *Biblia Naturæ*. Those who ascribe everything to nature, see all these things, but they merely perceive that they exist, and say that nature produces them. They say this because they have turned their minds away from thinking

cogitando de Divino, dum vident mirabilia in natura, non possunt rationaliter, minus spiritualiter cogitare, sed cogitant sensualiter et materialiter; et tunc cogitant in natura ex natura, et non supra illam, similiter ut faciunt illi qui in inferno sunt, solum cum differentia a bestiis, quod rationalitate polleant, hoc est, quod possint intelligere, et sic aliter cogitare ¹si velint.

352. Illi qui averterunt se a cogitando de Divino, cum vident mirabilia in natura, et per id fiunt sensuales, non cogitant quod visus oculi tam crassus sit, ut plura insectula videat sicut unum obscurum, et quod tamen unumquodvis eorum organizatum sit ad sentiendum et ad se movendum, et sic quod praeditum sit fibris et vasis, tum corculis, fistulis pulmonicis, viscerulis ac cerebris, et quod haec contexta sint ex purissimis in natura, et quod contextus illi correspondeant alicui vitae, e qua minutissima eorum distincte aguntur. Cum visus oculi tam crassus est, ut plura talia, cum innumerabilibus in unoquoque, appareant ei sicut parvum obscurum, et tamen illi qui sensuales sunt ex illo visu cogitant et judicant, patet quam incrasata est mens eorum, et inde in qua caligine sunt de spiritualibus

353. Quisque ex visibilibus in natura potest se confirmare pro Divino, si vult, et quoque se confirmat qui de Deo cogitat ex vita, ut dum videt volatilia caeli, quod quaelibet eorum species sciat sua alimenta, et ubi sunt, cognoscat ex sono et visu consocios, tum inter alios quoniam eorum amici, et quoniam inimici sunt, quod connubia jungant, congressus sciant, arte struant nidos, ibi ponant ova, incubent illis, tempus incubatus sciant, quo exacte excludunt pullos, illos tenerrime amant, sub alis foveant, escas porrigunt et alunt, hoc usque dum sui juris fiunt, et similia possunt agere, et procreare familiam ad perpetuandum suum genus. Omnis qui vult de influxu Divino per mundum spirituales in naturalem cogitare, potest illum in his videre, potest etiam si vult corde suo dicere, "Tales scientiae non possunt in illos influere ex sole per ejus lucis radios; est enim sol, ex quo natura suum ortum et essentiam ducit, purus ignis, et inde radii lucis ejus prorsus mortui," et sic possunt concludere, quod talia sint ex influxu Divinae Sapientiae in ultima naturae

about the Divine, and those who have done this are unable, when they see the wonderful things in nature, to think rationally, still less spiritually, they think sensually and materially; and then they think in nature from nature, and not above nature, just as those do who are in hell. They differ from beasts only in having the power to think rationally, that is, in being able to understand, and therefore to think otherwise, if they choose.

352. Those who have averted themselves from thinking about the Divine when observing the wonderful things in nature, and who thereby become sensual, do not reflect that the sight of the eye is so gross as to see many little insects as an obscure speck, when yet each one of these is organized to feel and to move, and is accordingly furnished with fibres and vessels, with a minute heart, pulmonary tubes, viscera, and brains, also that these organs are woven out of the purest substances in nature, their tissues corresponding to that somewhat of life by which their minutest parts are separately moved. Since the sight of the eye is so gross that many such creatures, with innumerable particulars in each, appear to it as an obscure speck, and yet those who are sensual think and judge by that sight, it is clear how dulled their minds are, and therefore what darkness they are in concerning spiritual things.

353. Any one who chooses may confirm himself in favor of the Divine from things seen in nature, and whoever thinks about God with reference to life does so confirm himself, as when he observes the birds of the air, how each species knows its food and where to find it, recognizes its kind by sound and sight, and which among other kinds are its friends and which its enemies, how also they mate, have knowledge of the sexual relation, skilfully build nests, lay eggs therein, sit upon these, know the period of incubation, and this having elapsed, bring forth their young, love them most tenderly, cherish them under their wings, bring food in their bills and feed them, until they can act for themselves, perform the same offices, and bring forth a family to perpetuate their kind. Any one who is willing to reflect on the Divine influx through the spiritual world into the natural can see such influx in these things, and if he will, can say from his heart, Such knowledges cannot flow into these creatures out of the sun through its rays of light, for this sun, from which nature derives its origin and essence, is pure fire, consequently its rays of light are wholly dead. Thus he may conclude that such things are from the influx of Divine Wisdom into the outmosts of nature.

354. Quisque ex visibilibus in natura pro Divino potest se confirmare, dum videt vermes, qui ex jucundo cujusdam cupidinis affectant et spirant mutationem status sui terrestres in statum quendam analogum caelestis, et propterea repunt in loca, ac mittunt se sicut in uterum ut renascantur, et ibi fiant chrysallides, aureliae, erucae, nymphae, et demum papiliones, et tunc hanc metamorphosin passae, et secundum speciem pulchris induti alis, evolant in aerem sicut in suum caelum, ac ibi genialiter ludunt, agunt connubia, ponunt ova, ac prospiciunt sibi posteritatem, ac interea victu amoeni et dulci ex floribus se nutriunt ^[1]Quis non, qui pro Divino ex visibilibus naturae se confirmat, non videt aliquam imaginem terrestres status hominis in illis ut vermibus, et imaginem status caelestis in illis ut papilionibus At illi qui pro natura se confirmant, vident quidem illa, sed quia caelestem hominis statum rejecerunt animo, vocant illa meros naturae instinctus

355. Quisque ex visibilibus in natura pro Divino se potest confirmare, dum attendit ad illa quae nota sunt de apibus, quod sciant ex herbis et floribus colligere ceram, et exsugere mel, ac struere cellas sicut domunculas, et disponere illas in formam civitatis cum plateis per quas intrent et per quas exeant, quod e longinquo odorent flores et herbas, e quibus colligant ceras pro domo, ac mella pro victu, et quod illis ^[2]refertae revolent secundum plagam, ad suum alveare Sic prospiciunt sibi victum et habitationem pro ventura hieme, sicut illam praeviderent et scirent Praeficiunt etiam sibi dominam sicut reginam, ex qua posteritas propagetur, et pro illa quasi aulam supra se struunt, cum satellitis circum, quae cum tempus partus instat, vadit in comitatu a satellitis a cellula in cellulam, et ponit ova, quae turba sequens circumlini ne laedantur ab aere, inde illis nova soboles Postea, cum haec ad aetatem suam provecta est, ut similia possint facere, expellitur domo, ac expulsum examen se primum colligit, et inde in turma, ne consociatio dissipetur, evolat ad investigandum sibi domicilium Circa autumnum etiam inutiles fuci educuntur, et deprivantur alis, ne redeant, et escas suas, quibus nihil operae impenderunt, consumant: praeter plura. Ex quibus constare potest, quod illis prop-

354. Any one may confirm himself in favor of the Divine from things seen in nature, when he sees larvæ, from the delight of some impulse, desiring and longing to change their terrestrial state to a likeness of the heavenly state, and for this purpose creeping into corners, and putting themselves as it were into a womb in order to be born again, and there becoming chrysalises, aurelias, caterpillars, nymphs, and at length butterflies, and having undergone this metamorphosis, and each after its kind been decked with beautiful wings, they ascend into the air as into their heaven, and there disport themselves joyfully, form marriage unions, lay eggs, and provide for themselves a posterity, nourished meanwhile with pleasant and sweet food from flowers. Who that confirms himself in favor of the Divine from things seen in nature can help seeing an image of man's earthly state in these as larvæ, and in them as butterflies an image of the heavenly state? Those who confirm themselves in favor of nature see the same things, but because in heart they have rejected the heavenly state of man they call them merely natural instincts.

355. Any one may confirm himself in favor of the Divine from things seen in nature by giving attention to what is known about bees that they know how to collect wax and suck honey from herbs and flowers, and to build cells like little houses, and set them in the form of a city, with streets through which to come in and go out, that they scent at long distances the flowers and herbs from which they collect wax for their houses and honey for food, and laden with these fly back in a direct line to the hive, thus providing themselves with food and habitation for the coming winter, as if they had foresight and knowledge of it. They also set over them a mistress as queen, out of whom a posterity may be propagated, and for her they build a sort of a palace over themselves with guards around it, and when her time of bringing forth is at hand, she goes attended by her guards from cell to cell, and lays her eggs, which the crowd of followers smear over to protect them from the air, from which a new progeny springs forth for them. When this progeny becomes mature enough to do the same, it is driven from the hive. The expelled swarm first collects, and then in a close body, to preserve its integrity, flies away in quest of a home for itself. Moreover, in the autumn the useless drones are led out and are deprived of their wings to prevent their returning and consuming the food for which they have not labored not to mention other particulars. From all this it

ter usum quem praestant humano generi, ex influxu e spirituali mundo, sit forma regiminis qualis est apud homines in terris, immo apud angelos in caelis. Quis cui ratio illibata est, non videt, quod talia apud illos non sint ex mundo naturali? Quid sol a quo natura est, commune habet cum regimine aemulo et analogo regiminis caelestis? Ex his et ex consimilibus aliis apud animalia bruta, confessor et cultor naturae confirmat se pro natura, cum confessor et cultor Dei ex iisdem confirmat se pro Divino. Nam spiritualis homo videt spiritualia in illis, et naturalis homo videt naturalia in illis, ita quisque qualis est. Quod me attinet, talia mihi fuerunt testimonia influxus spiritualis in naturale, seu mundi spiritualis in mundum naturalem, ita a Divina Sapientia Domini. Expende etiam, num de aliqua forma regiminis, aut de aliqua lege civili, aut de aliqua virtute morali, aut de aliqua veritate spirituali, potes analytice cogitare, nisi Divinum ex Sapientia sua per mundum spirituales influat. Quod ad me, non potui nec possum animadverti enim perceptibiliter et sensibilibiter influxum illum nunc intra novendecim annos continue, quare hoc dico ex testato.

356. Num aliquod naturale pro fine potest habere usum, ac disponere usus in ordines et in formas? Hoc non potest nisi quam sapiens, ac universum ita ordinare et formare, non potest nisi Deus, cui infinita Sapientia est. Quis alius, aut quid aliud, potest praevidere et providere omnia illa quae victus et amictus sint hominibus, victus ex fructibus terrae et ex animalibus, ac vestitus ex iisdem. Inter mirabilia est, quod viles illi vermes, qui vocantur bombyces, serico vestirent, et magnifice ornarent, et feminas et viros a reginis et regibus usque ad ancillas et famulos, et quod viles vermes, qui sunt apes, suppeditarent ceras pro luminaribus, ex quibus templa et aulae in splendore sunt. Haec et plura sunt auctoramenta exstantia, quod Dominus a Se per mundum spirituales operetur omnia quae in natura existunt.

357. His adjiciendum est, quod in mundo spirituali mihi visi sint illi, qui pro natura ex visibilibus mundi se confirmaverunt, usque ut athei facti sint, et quod intellectus eorum in luce spirituali apparuerit apertus infra, sed clausus supra, ex causa quia cogitatione spectarunt de-

appears that bees, because of their use to the human race, have from influx from the spiritual world, a form of government similar to that among men on earth, and even like that of angels in heaven. Can any man of unimpaired reason fail to see that these doings of the bees are not from the natural world? What has that sun, from which nature springs, in common with a government which vies with and resembles the government of heaven? From these things and others very similar to them in the brute creation, the confessor and worshipper of nature confirms himself in favor of nature, while the confessor and worshipper of God confirms himself from the same things in favor of the Divine, for the spiritual man sees in them spiritual things and the natural man natural things, thus each according to his character. As for myself, such things have been proofs to me of an influx of the spiritual into the natural, that is, of the spiritual world into the natural world, thus of an influx from the Lord's Divine Wisdom. Consider, moreover, whether you can think analytically concerning any form of government, or any civil law, or moral virtue, or spiritual truth, unless the Divine out of His wisdom flows in through the spiritual world? For myself, I could not and cannot. For having now observed that influx perceptibly and sensibly for about nineteen years continually, I speak from proof.

356. Can anything natural regard use as an end and dispose uses into series and forms? No one can do this unless he be wise, and no one but God, whose wisdom is infinite, can so give order and form to the universe. Who else or what else can foresee and provide all things needful for the food and clothing of man, food from the fruits of the earth and from animals, and clothing from the same? How marvelous that so insignificant a creature as the silk-worm should clothe in silk and splendidly adorn both women and men, from queens and kings to maid-servants and men-servants, and that insignificant insects like the bees should supply wax for the candles by which temples and palaces are made brilliant. These and many other things are manifest proofs that the Lord, through the spiritual world, produces from Himself all things that come into existence in nature.

357. To this must be added that those who have confirmed themselves in favor of nature, from the visible things of the world, until they have become atheists, have been seen by me in the spiritual world, and in the spiritual light their understanding appeared open below, but closed above, because in

orsum ad terram, et non sursum ad caelum Supra sensuale, quod est infimum intellectus, apparuit sicut velamen, apud quosdam fulgurans ex igne infernali, apud quosdam atrum sicut fuliginis, et apud quosdam lividum sicut cadaveris. Caveat itaque quisque sibi a confirmationibus pro natura, confirmet se pro Divino, non deest supellex

thought they had looked downward toward the earth, and not upward toward heaven. Above their sensual, which is the bottom of the understanding, appeared something like a veil, which in some flashed with hellish fire, in some was black like soot, and in some livid like a corpse. Therefore let every one beware of confirmations in favor of nature. let him confirm himself in favor of the Divine, for there is no lack of means.

Pars Quinta.

QUOD A DOMINO APUD HOMINEM CREATA ET FORMATA
SINT DUO RECEPTACULA ET HABITACULA IPSIUS,
QUAE VOCANTUR VOLUNTAS ET INTELLECTUS,
VOLUNTAS PRO DIVINO AMORE IPSIUS, ET IN-
TELLECTUS PRO DIVINA SAPIENTIA IPSIUS

358. Actum est de Divino Amore et de Divina Sapientia Dei Creatoris, qui est Dominus ab aeterno, et de creatione universi, nunc aliquid dicetur de creatione hominis. Legitur quod homo creatus sit in imaginem Dei secundum similitudinem Ipsius (*Genes* 1 26). Per "imaginem Dei" ibi intelligitur Divina sapientia, et per "similitudinem Dei" Divinus amor, nam sapientia non aliud est quam imago amoris, sistit enim amor se videndum et cognoscendum in sapientia, et quia ibi videtur et cognoscitur, est sapientia imago ejus. Amor etiam est Esse vitae, et sapientia est Existere vitae ex illo. Similitudo et imago Dei apparet perspicue apud angelos, elucet enim amor ab interiori in facie illorum, et sapientia in pulchritudine, et pulchritudo est forma amoris illorum. vidi et cognovi.

359. Homo non potest esse imago Dei secundum similitudinem Ipsius, nisi Deus sit in illo, et sit vita ejus ab intimo. Quod Deus sit in homine, et ab intimo sit vita ejus, sequitur ex illis quae supra (n 4-6) demonstrata sunt, quod solus Deus sit Vita, et quod homines et angeli sint recipientes vitae ab Ipso. Notum etiam est ex Verbo, quod Deus sit in homine, et quod mansionem apud illum faciat, et quia notum est ex Verbo, solenne est praedicatoribus dicere, ut praeparent se ad recipiendum Deum, ut intret in illos, ut sit in cordibus eorum, ut sint habitaculum Ipsius. similiter loquitur devotus in precibus; ita quidam apertius de Spiritu Sancto, quem credunt in ipsis esse, dum in sancto zelo sunt, et ex illo cogitant, loquuntur et praedicant. Quod Spiritus Sanctus sit Dominus, et non aliquis Deus qui est Persona per se, in

Part Fifth.

TWO RECEPTACLES AND HABITATIONS FOR HIMSELF, CALLED WILL AND UNDERSTANDING, ARE CREATED AND FORMED BY THE LORD IN MAN, THE WILL FOR HIS DIVINE LOVE, AND THE UNDERSTANDING FOR HIS DIVINE WISDOM

358. The Divine Love and Divine Wisdom of God the Creator, who is the Lord from eternity, and also the creation of the universe, have been treated of, something shall now be said of the creation of man. We read (in *Gen* 1 26) that man was created “in the image of God, after His likeness.” By “image of God” is there meant the Divine Wisdom, and by “likeness” of God the Divine Love, since wisdom is nothing but an image of love, for in wisdom love presents itself to be seen and recognized, and because it is seen and recognized in wisdom, wisdom is an image of it. Moreover, love is the *esse* of life, and wisdom is the *existere* of life therefrom. In angels the likeness and image of God clearly appear, since love from within shines forth in their faces, and wisdom in their beauty, and their beauty is a form of their love. I have seen and know.

359. Man cannot be an image of God, after His likeness, unless God is in him and is his life from the inmost. That God is in man and is his life from the inmost, follows from what has been shown above (n 4-6), that God alone is life, and that men and angels are recipients of life from Him. That God is in man and that He makes His abode with him, is known also from the Word, for which reason it is customary for preachers to declare that men ought to prepare themselves to receive God, that He may enter into them, and be in their hearts, that they may be His dwelling-place. The devout man says the same in his prayers, and some more freely respecting the Holy Spirit, which they believe to be in them when they are in holy zeal, and from that zeal they think, speak, and preach. That the Holy Spirit is the Lord, and not a God who is a person by

Doctrina Novae Hierosolymae de Domino (n. 51-53) ostensum est. Dicit enim Dominus,

"In die illo cognoscetis, .quod vos in Me, et Ego in vobis" (*Joh* xiv [20,] 21, similiter, cap. xv. [14, 5, cap. xvii 23])

360. Nunc quia Dominus est Divinus Amoris et Divina Sapientia, et haec duo essentialiter sunt Ipse, ut habitet in homine, et homini det vitam, necessum est, ut in homine creaverit et formaverit receptacula et habitacula Sui, unum pro amore et alterum pro sapientia. Haec receptacula et habitacula apud hominem vocantur voluntas et intellectus, receptaculum et habitaculum amoris, voluntas, ac receptaculum et habitaculum sapientiae, intellectus. Quod haec duo sint Domini apud hominem, et quod ex illis duobus sit omnis vita homini, videbitur in sequentibus.

361. Quod duo illa, voluntas et intellectus, sint cuiusvis homini, et inter se distincta sicut amor et sapientia inter se, scitui et non scitur in mundo. Scitur ex communi perceptione, et non scitur ex cogitatione, et minus ex hac in descriptione. Quis enim non ex communi perceptione scit, quod voluntas et intellectus sint duo distincta apud hominem? Quisque enim id percipit dum audit, et quoque dicere potest alteri, "Hic bene vult, sed non bene intelligit, at hic bene intelligit, sed non bene vult, amo illum qui bene intelligit et bene vult, sed non amo illum qui bene intelligit et male vult" at cum ille cogitat de voluntate et intellectu, non illa duo facit et distinguit, sed confundit, causa est quia cogitatio communicat cum visu corporis. Ille adhuc minus comprehendit quod voluntas et intellectus duo distincta sint, cum scribit, causa est, quia tunc cogitatio communicat cum sensuali, quod est proprium hominis, inde est, quod quidam possint bene cogitare et loqui, sed usque non bene scribere, hoc commune est apud sexum femininum. Simile est cum rebus aliis multis. Quis non ex communi perceptione novit, quod homo qui bene vivit, salvetur, et qui male vivit condemnetur? Tum quod homo qui bene vivit inter angelos veniat, et ibi videat, audiat, et loquatur sicut homo? Ut et, quod illi conscientia sit, qui facit justum ex justo, ac rectum ex recto? At si recedit a communi perceptione, et submittit illa cogitationi, tunc non scit

Himself, has been shown in *The Doctrine of the New Jerusalem concerning the Lord* (n 51-53) For the Lord declares,

"In that day ye shall know that ye are in Me, and I in you" (*John* xiv 20, so also in chap xv 4, 5, and chap xvii 23)

360. Now because the Lord is Divine Love and Divine Wisdom, and these two essentially are Himself, it is necessary, in order that He may abide in man and give life to man, that He should create and form in man receptacles and abodes for Himself, the one for love and the other for wisdom. These receptacles and abodes in man are called will and understanding, the receptacle and abode of love is called the will, and of wisdom the understanding. That these two are the Lord's in man, and that from these two man has all his life, will be seen in what follows.

361. That every man has these two, will and understanding, and that they are distinct from each other, as love and wisdom are distinct, is known and is not known in the world. It is known by common perception, but it is not known by thought and still less by thought when written out, for who does not know by common perception that the will and the understanding are two distinct things in man? Every one perceives this when he hears it stated, and may himself say to another, This man means well, but does not understand clearly; while that one's understanding is good, but his will is not. I like the man whose understanding and will are both good, but I do not like him whose understanding is good and his will bad. Yet when he thinks about the will and the understanding he does not make them two and distinguish them, but confounds them, because his thought then acts in common with the bodily sight. When writing he apprehends still less that will and understanding are two distinct things, because his thought then acts in common with the sensual, that is, with what is the man's own. From this it is that some can think and speak well, but cannot write well. This is common with the female sex. It is the same with many other things. Is it not known by everyone from common perception that a man whose life is good is saved, but that a man whose life is bad is condemned? Also that one whose life is good will enter the society of angels, and will there see, hear, and speak like a man? Also that one who from justice does what is just and from what is right does right, has a conscience? But if one lapses from common perception, and submits these things to thought, he

quid conscientia, nec quod anima possit videre, audire et loqui sicut homo, nec quod bonum vitae sit nisi quam dare pauperibus Ac si ex cogitatione scribis illa, confirmas illa per apparentias et fallacias, ac per verba soni et nullius rei Inde est, quod plures eruditi, qui multum cogitaverunt, et plus qui scripserunt, communem perceptionem apud se debilitaverint et obscuraverint, immo destruxerint, et quod simplices clarius videant, quid bonum et verum, quam qui credunt se super illos sapere. Communis illa perceptio est ex influxu e caelo, ac cadit in cogitationem usque ad visum, at cogitatio separata a communi perceptione cadit in imaginationem, ex visu et ex proprio Quod ita sit, experiaris Dic alicui, qui in communi perceptione est, aliquod verum, et videbit; dic quod simus, vivamus et moveamur a Deo et in Deo, et videbit, dic quod Deus habitet in amore et in sapientia apud hominem, et videbit, dic porro, quod voluntas sit receptaculum amoris, et intellectus receptaculum sapientiae, et explica paulum, et videbit, dic quod Deus sit ipse Amor et ipsa Sapientia, et videbit, interroga quid conscientia, et dicet at dic eadem alicui erudito, qui non ex communi perceptione cogitaverat, sed ex principis vel ex ideis captis per visum e mundo, is non videbit Expende postea, quis sapientior

QUOD VOLUNTAS ET INTELLECTUS, QUAE SUNT RECEPTACULA AMORIS ET SAPIENTIAE, SINT IN CEREBRIS IN ⁽¹⁾TOTO ET IN QUALIBET PARTE EORUM, ET INDE IN CORPORE IN TOTO ET IN QUALIBET PARTE EJUS

362. Haec demonstranda sunt hoc ordine:—

- (i) *Quod amor et sapientia, et inde voluntas et intellectus fiant ipsam vitam hominis*
- (ii) *Quod vita hominis sit in principis suis in cerebris, et in principis in corpore*
- (iii) *Quod qualis vita est in principis, talis sit in toto et in qualibet parte*
- (iv) *Quod vita per principia illa sit ex qualibet parte in toto, et ex toto in qualibet parte*
- (v) *Qualis est amor talis est sapientia, et inde talis est homo*

does not know what conscience is, or that the soul can see, hear, and speak like a man, or that the good of life is anything except giving to the poor. And if from thought you write about these things, you confirm them by appearances and fallacies, and by words of sound but of no substance. For this reason many of the learned who have thought much, and especially who have written much, have weakened and obscured, yea, have destroyed their common perception, while the simple see more clearly what is good and true than those who think themselves their superiors in wisdom. This common perception comes by influx from heaven, and descends into thought even to sight, but thought separated from common perception flows into imagination from the sight and from what is man's own. You may observe that this is so. Tell some truth to any one that is in common perception, and he will see it, tell him that from God and in God we are and live and are moved, and he will see it; tell him that God dwells with man in love and in wisdom, and he will see it, tell him further that the will is the receptacle of love, and the understanding of wisdom, and explain it a little, and he will see it, tell him that God is Love itself and Wisdom itself, and he will see it, ask him what conscience is, and he will tell you. But say the same things to one of the learned, who has not thought from common perception, but from principles or from ideas obtained from the world through sight, and he will not see. Then consider which is the wiser.

WILL AND UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE BRAINS, IN THE WHOLE AND IN EVERY PART OF THEM, AND THEREFROM IN THE BODY, IN THE WHOLE AND IN EVERY PART OF IT

362. This shall be shown in the following order

- (i) *Love and wisdom, and will and understanding therefrom, make the very life of man*
- (ii) *The life of man in its first principles is in the brains, and in its derivatives in the body*
- (iii) *Such as life is in its first principles, such it is in the whole and in every part*
- (iv) *By means of first principles life is in the whole from every part, and in every part from the whole*
- (v) *Such as the love is, such is the wisdom, consequently such is the man*

363. (1) *Quod amor et sapientia, et inde voluntas et intellectus, faciant ipsam vitam hominis* Vix aliquis scit quid vita Cum quis cogitat de illa, apparet sicut sit quoddam volatile, cujus idea non datur Hoc apparet, quia nescitur quod solus Deus sit Vita, et quod Vita Ipsius sit Divinus Amor et Divina Sapientia, inde patet quod non aliud sit vita apud hominem, et quod in gradu quo recipit sit apud illum vita Notum est, quod a sole procedat calor et lux, et quod omnia universi sint recipientia, et quod in gradu quo recipiunt incalescant et luceant ita quoque a Sole ubi est Dominus, a quo procedens calor est Amor, et procedens lux est Sapientia, ut in *Parte Secunda* ostensum est Ex his duobus itaque, quae procedunt a Domino ut Sole, est vita Quod amor et sapientia a Domino sit vita, constare etiam potest ex eo, quod homo sicut amor recedit ab illo, torpescat, et sicut sapientia recedit, stupescat, et si prorsus recederent, exstingueretur Sunt plura amoris, quae alia nomina sortita sunt, quia sunt derivationes, sicut affectiones, cupidines, appetitus, et eorum voluptates et jucunditates et sunt plura sapientiae, sicut perceptio, reflexio, recordatio, cogitatio, intentio ad rem et sunt plura utriusque tam amoris quam sapientiae, ut consensus, conclusio, et determinatio ad actum, praeter alia sunt quidem omnia illa utriusque, sed denominantur a potiori et propiori Ex illis duobus ultimo derivantur sensationes, quae sunt visus, auditus, odoratus, gustus et tactus, cum earum jucundis et amoenis Ex apparentia est quod oculus videat, sed intellectus videt per oculum, quare etiam dicitur videre de intellectu Apparentia est, quod auris audiat, sed intellectus audit per aurem, quare etiam audire dicitur de attentione et auscultatione quae est intellectus Apparentia est quod nares odorent, et quod lingua gustet, sed intellectus ex sua perceptione odorat, et quoque gustat, quare etiam dicitur de perceptione odorare et gustare Et sic porro Omnium horum et illorum fontes sunt amor et sapientia ex quo constare potest, quod haec duo faciant vitam hominis

364. Quod intellectus sit receptaculum sapientiae, quisque videt, at quod voluntas sit receptaculum amoris, pauci vident. Causa est quia voluntas nihil agit ex se,

363. (i) *Love and wisdom, and will and understanding* *therefrom, make the very life of man* Scarcely any one knows what life is. When one thinks about life, it seems as though it were an airy something, of which no distinct idea is possible. It so seems because it is not known that God alone is life, and that His life is Divine Love and Divine Wisdom. From this it is evident that in man life is nothing else than love and wisdom, and that there is life in man in the degree in which he receives these. It is known that heat and light go forth from the sun, and that all things in the universe are recipients, and grow warm and bright in the degree in which they receive. So do heat and light go forth from the sun where the Lord is, the heat going forth therefrom is love, and the light wisdom (as shown in Part Second). Life, therefore, is from these two which go forth from the Lord as a sun. That love and wisdom from the Lord is life can be seen also from this, that man grows torpid as love recedes from him, and stupid as wisdom recedes from him, and that were they to recede altogether he would become extinct. There are many things pertaining to love which have received other names because they are derivatives, such as affections, desires, appetites, and their pleasures and enjoyments, and there are many things pertaining to wisdom, such as perception, reflection, recollection, thought, being intent upon something, and there are many pertaining to both love and wisdom, such as consent, conclusion, and determination to action, besides others. All, in fact, pertain to both, but they are designated from the more prominent and nearer of the two. From these two are derived ultimately sensations, those of sight, hearing, smell, taste, and touch, with their enjoyments and pleasures. It is according to appearance that the eye sees but it is the understanding that sees through the eye, consequently seeing is predicated also of the understanding. The appearance is that the ear hears but it is the understanding that hears through the ear, consequently hearing is predicated also of attention and giving heed, which pertain to the understanding. The appearance is that the nose smells, and the tongue tastes but it is the understanding that smells and also tastes by virtue of its perception, therefore smelling and tasting are predicated also of perception. So in other cases. The sources of all these are love and wisdom, from which it can be seen that these two make the life of man.

364. Everyone sees that the understanding is a receptacle of wisdom, but few see that the will is a receptacle of love.

sed agit per intellectum; tum quia cum amor voluntatis transit in sapientiam intellectus, primum abit in affectionem, et sic transit, et affectio non percipitur nisi per aliquod volupe cogitandi, loquendi et faciendi, ad quod non attenditur quod tamen inde sit, patet ex eo, quod quisque velit quod amat, et quod non velit quod non amat

365. (11) *Quod vita hominis in principis sit in cerebris, et in principiatis in corpore* In principis est in primis suis, et in principiatis est in productis et formatis a primis, et per vitam in principis intelligitur voluntas et intellectus Haec bina sunt, quae in cerebris in suis principis sunt, et in corpore in suis principiatis. Quod principia seu prima vitae sint in cerebris, constat, (1) Ex ipso sensu, quod dum homo intendit mentem et cogitat, percipiat se in cerebro cogitare, intrahit sicut visum oculi, ac frontem tenet intensam, et percipit quod intus sit speculatio, maxime intra frontem, et aliquid superius (2) Ex formatione hominis in utero, quod cerebrum seu caput sit primum, et quod illud diu postea grandius sit corpore (3) Quod caput sit supra, et corpus infra; et secundum ordinem est, ut superiora agant in inferiora, et non vicissim (4) Quod laeso cerebro, vel in utero, vel ex vulnere, vel ex morbo, vel ex nimia intensione, cogitatio labefactetur, et quandoque mens deliret (5) Quod omnes sensus externi corporis, qui sunt visus, auditus, olfactus, gustus, una cum sensu universali qui est tactus, tum etiam loquela, sint in anteriore parte capitis, quae vocatur facies, ac immediate per fibras cum cerebris communicent ac vitam suam sensitivam et activam inde trahant (6) Inde est, quod affectiones quae sunt amoris in quadam effigie appareant in facie, et quod cogitationes quae sunt sapientiae in quadam luce in oculis (7.) Ex anatome etiam scitur, quod omnes fibrae e cerebris per cervicem in corpus descendant, et non aliquae e corpore per cervicem in cerebra ascendant et ubi fibrae in suis principis ac primis sunt, ibi est vita in suis principis ac primis Quis sustinet negare, quin origo vitae sit ubi origo fibrarum? (8) Dic alicui qui in perceptione communi est, "Ubinam est cogitatio, aut ubi;

This is because the will does not act at all by itself, but only through the understanding, also because the love of the will, in passing over into the wisdom of the understanding, first goes forth as affection, and thus passes over, and affection is not perceived except by something pleasant in thinking, speaking, and acting, which is hardly noticed. Still it is evident that love is from the will, for the reason that every one wills what he loves, and does not will what he does not love.

365. (11) *The life of man in its first principles is in the brains, and in its derivatives in the body.* In first principles means in its firsts, and in derivatives means in what is brought forth and formed from its firsts. By life in first principles is meant will and understanding. These two are what are in their first principles in the brain, and in their derivatives in the body. It is evident that the first principles or firsts of life are in the brains.

(1) From the feeling itself, since man perceives, when he exerts his mind and thinks, that he thinks in the brain. He draws in as it were the sight of the eye, contracts the forehead, and perceives the mental process to be within, especially inside the forehead and somewhat above it.

(2) From man's formation in the womb, since the brain or head is first developed, and continues for some time larger than the body.

(3) Since the head is above and the body below, and it is according to order for the higher to act upon the lower, and not the reverse.

(4) Since if the brain is injured in the womb or by a wound or by disease, or by excessive application, the power of thought is weakened and sometimes the mind becomes deranged.

(5) Since all the external senses of the body, sight, hearing, smell, and taste, with touch, the universal sense, and even speech, are in the front part of the head, which is called the face, and communicate immediately through fibres with the brains, and derive therefrom their sensitive and active life.

(6) It is from this that affections, which are of love, are imaged forth in the face, and that thoughts, which are of wisdom, are revealed in the sparkle of the eyes.

(7) Anatomy teaches that all fibres descend from the brains through the neck into the body, and that none ascend from the body through the neck to the brains. And where the fibres are in their first principles or firsts, there life is in its first principles or firsts. Will any one venture to deny that life has its origin where the fibres have their origin?

nam cogitas?" et respondebit, quod in capite at dic postea alicui, qui assignavit animae sedem vel in quadam glandula, vel corde, vel alibi, "Ubinam affectio et inde cogitatio in suo primo? annon in cerebro?" et respondebit quod non, vel quod non sciat, causam hujus inscitiae videas supra (n 361)

366. (III) *Quod qualis vita est in principis, talis sit in toto et in qualibet parte ejus* — Hoc ut percipiatur, dicetur ubinam illa principia in cerebris sunt, et quomodo derivantur. Ubinam illa principia in cerebris sunt, patet ex anatomia. ex hac notum est, quod bina cerebra sint, et quod illa continentur a capite in spinam dorsī, et quod illa consistant ex binis substantiis, quae vocantur substantia corticalis et substantia medullaris, et quod substantia corticalis consistat ex innumerabilibus quasi glandulis, et substantia medullaris ex innumerabilibus quasi fibris. Nunc quia glandulae illae sunt capita fibrillarum, sunt etiam principia illarum; fibrae enim ex illis inchoant, et deinde procedunt, et successive se confasciant in nervos, ac confasciatae seu nervi factae descendunt ad organa sensoria in facie, et ad organa motoria in corpore, et formant illa; consule aliquem scientiae anatomicae peritum, et confirmaberis. Substantia illa corticalis seu glandularis facit superficiem cerebri, tum superficiem corporum striatorum, ex quibus medulla oblongata, et facit medium cerebelli, et quoque medium medullae spinalis. substantia autem medullaris seu fibrillaris ubivis inchoat et procedit exinde, et ex hac sunt nervi, ex quibus omnia corporis quod ita sit, autopsia docet. Qui haec ¹¹sciunt vel ex scientia anatomica, vel ex confirmatione ex illis qui in ea scientia sunt, possunt videre, quod vitae principia non alibi sint quam ubi sunt initia fibrarum, et quod fibrae non possint ex se, sed ex illis procedere. Sunt principia seu initia illa, quae apparent ut glandulae, paene innumerabilia, multitudo illorum comparari potest multitudinī stellarum in universo, et multitudo fibrillarum ex illis comparari potest multitudinī radiorum exeuntium e stellis, et ferunt calorem et lucem illarum in terras. Multitudo glandularum istarum etiam comparari potest multitudinī societatum angelicarum in caelis, quae etiam innumerae sunt, et in

(8) Ask any one of common perception where his thought resides or where he thinks, and he will say, In the head. Then appeal to some one who has assigned the seat of the soul to some gland or to the heart or somewhere else, and ask him where affection and its thought are in their fists, whether they are not in the brain? and he will answer, No, or that he does not know. The cause of this ignorance may be seen above (n 361)

366. (iii) *Such as life is in its first principles, such it is in the whole and in every part* That this may be perceived, it shall now be told where in the brains these first principles are, and how they become derivative. Anatomy clearly shows where in the brains these first principles are, it teaches that there are two brains, that these are continued from the head into the spinal column, that they consist of two substances, called cortical substance and medullary substance, that cortical substance consists of innumerable gland-like forms, and medullary substance of innumerable fibre-like forms. Now as these glands are heads of fibrils, they are also their first principles. From these, fibres begin and thereupon go forth, gradually bundling themselves into nerves. These bundles or nerves, when formed, descend to the organs of sense in the face, and to the organs of motion in the body, and form them. Consult any one skilled in the science of anatomy, and you will be convinced. This cortical or glandular substance constitutes the surface of the *cerebrum*, and also the surface of the *corpora striata*, from which proceeds the *medulla oblongata*, it also constitutes the middle of the *cerebellum*, and the middle of the spinal marrow. The medullary or fibrillary substance everywhere begins in and proceeds from the cortical, out of it nerves arise, and from them all things of the body. That this is true is proved by dissection. They who know these things, either from the study of anatomical science or from the testimony of those who are skilled in the science, can see that the first principles of life are in the same place as the beginnings of the fibres, and that fibres cannot go forth from themselves, but must go forth from first principles. These first principles, that is, beginnings, which appear as glands, are almost countless, their multitude may be compared to the multitude of stars in the universe, and the multitude of fibrils coming out of them may be compared to the multitude of rays going forth from the stars and bearing their heat and light to the earth. The multitude of these glands may also be compared to the multitude of angelic societies in the heavens, which also are countless,

simili ordine, ut mihi dictum est; et multitudo fibrillarum exeuntium ex illi glandulis compirari potest pituita libus veris et bonis, quae similiter sicut radii exinde defluunt. Inde est, quod homo sit sicut univ.ersum, et sicut caelum in minima forma; ut supra per sim. dictum et ostensum est. Ex his constare potest, quod quilibet vita est in principis, talis sit in principatis, seu quilibet vita est in suis primis in cerebro, talis sit in ortu et illis in corpore.

367. (iv) *Quid sit totum, pro illis est ex quolibet parte in toto, et ex toto in quolibet parte, et quia totum, quod est cerebrum et simul corpus, ori. antu. non consistit nisi ex libris quae procedunt ex suis principis in cerebro, non aliunde est orio, ut patet ex illis quae mox supra (n. 360) ostenduntur, inde ex quolibet parte est totum quod etiam vita per principis illis est toto et in quolibet parte, est quia totum submini. tract. cuilibet parti suam penam et requiritum, et per id sicut ut illi per in toto. Verbo, totum existit ex partibus, et partes subsistunt ex toto. Quod talis reciproca communitas est, et per illam conjunctio, patet a multis in corpore. Et cum simile ibi, sicut in civitate, republica et regno, quod commune existat ex hominibus qui sunt partes, et quod partes seu homines subsistant ex communi. Simile est cum omni re, quae in aliqua forma est, maxime in homine.*

368. (v) *Qualis est amor talis est sapientia, et inde talis est homo*—Nam qualis est amor et sapientia, talis est voluntas et intellectus, voluntas enim est receptaculum amoris, ac intellectus est receptaculum sapientiae, ut supra ostensum est, et haec duo faciunt hominem, et ejus quale. Amor est multiplex, et tam multiplex ut varia ejus sint indefinita, ut constare potest ex humano genere in terris et in caelis non datur unus homo et unus angelus alteri ita similis, ut nulla distinctio sit, est amor qui distinguit, quisque enim est suus amor. Putatur quod sapientia distinguat, sed sapientia est ex amore, est forma ejus, nam amor est Esse vitae, et sapientia est Existere vitae ex illo Esse. Creditur in mundo, quod intellectus faciat hominem, sed hoc creditur, quia intellectus potest elevari in lucem caeli, ut supra ostensum est, et homo sic apparere sicut sapiens, sed usque id intellectus quod transcendit, hoc est, quod non est amoris, hoc apparet

and, I have been told, are in the same order as the glands; and the multitude of fibils going out from these glands may be compared to the spiritual truths and goods which in like manner flow down from the angelic societies like rays. From this it is that man is like a universe, and like a heaven in least form (as has been frequently declared and shown above). From all which it can now be seen that such as life is in first principles, such it is in derivatives, or such as it is in its firsts in the brains, such it is in the things arising therefrom in the body.

367. (iv) *By means of first principles life is in the whole from every part, and in every part from the whole.* This is because the whole, which is the brain and the body together, is originally made up of nothing but fibres proceeding from their first principles in the brains. It has no other origin, as is evident from what has been shown just above (n 366), consequently, the whole is from every part, and by means of these first principles life is in every part from the whole, because the whole dispenses to each part its task and needs, thereby making it to be a part in the whole. In a word, the whole has existence from the parts, and the parts have permanent existence from the whole. That there is such reciprocal communion, and thereby conjunction, is clear from many things in the body. For the same order prevails there as in a state, commonwealth, or kingdom, the community has its existence from the individuals which are its parts, and the parts or individuals have permanent existence from the community. It is the same with every thing that has form, especially in man.

368. (v) *Such as the love is, such is the wisdom, consequently such is the man.* For such as the love and wisdom are, such are the will and understanding, since the will is the receptacle of love, and the understanding of wisdom, as has been shown above; and these two make the man and his character. Love is manifold, so manifold that its varieties are limitless, as can be seen from the human race on the earth and in the heavens. There is no man or angel so like another that there is no difference. Love is what distinguishes, for every man is his own love. It is supposed that wisdom distinguishes; but wisdom is from love, it is the form of love, love is the *esse* of life, and wisdom is the *existere* of life from that *esse*. In the world it is believed that the understanding makes the man, but this is believed because the understanding can be elevated, as was shown above, into the light of heaven, giving man the appearance of being wise, yet so much of the understanding as

quod sit hominis, ita quod homo talis sit, sed est apparentia id enim intellectus quod transcendit, est quidem amoris sciendi et sapiendi, sed non est simul amoris applicandi vitae id quod scit et sapit, quare id in mundo vel tempore recedit, vel extra res memoriae in terminis ut deciduum moriatur, quapropter post mortem separatur, et non plus remanet, quam quod cum amore proprio spiritus concordat. Quia amor facit vitam hominis, et sic ipsum hominem, ideo sunt omnes societates caeli, et omnes angeli in societatibus, ordinati secundum affectiones quae sunt amoris, et nulla societas et in societate nullus angelus secundum aliquid intellectus separatum ab amore ejus. Similiter in infernis et illorum societatibus, sed secundum amores caelestibus amoribus oppositos. Ex his constare potest, quod qualis est amor talis sit sapientia, et quod inde talis sit homo.

369. Agnoscitur quidem, quod homo talis sit, qualis est ejus amor regnans, sed modo talis quoad mentem et animum, non autem quoad corpus, ita non totus talis. At ex pluri experientia in mundo spirituali notum mihi factum est, quod homo a capite ad calcem, seu a primis in capite ad ultima in corpore, talis sit qualis ejus amor est. Omnes enim in illo mundo sunt formae amoris sui, angeli formae amoris caelestis, et diaboli formae amoris infernalis, hi sunt deformes facie et corpore, illi autem formosi et facie et corpore, et dum impugnatur illorum amor, facies illorum mutantur, et si multum impugnatur, quoad totum dispariuntur, hoc peculiare est in illo mundo. Ita fit, quia corpus eorum unum facit cum mente illorum. Causa ex supradictis patet, quod omnia corporis principia sint, hoc est, contexta per fibras ex principis, quae sunt receptacula amoris et sapientiae, et cum principia talia sunt, non possunt principia alia esse, quare quo principia abeunt, principia sequuntur, non possunt separari. Inde est, quod qui mentem suam elevat ad Dominum, ille totus ad Dominum elevatus sit, et quod qui mentem ad infernum deiecit, ille totus illuc dejectus sit. Quare homo totus, secundum amorem vitae ejus, vel in caelum vel in infernum venit. Ex sapientia angelica est, quod mens hominis sit homo, quia Deus est Homo; et quod corpus sit externum mentis quod sentit et agit; et quod sic unum sint, et non duo.

transcends, that is to say, is not of the love, although it appears to be man's and therefore to determine man's character, is only an appearance. For so much of the understanding as transcends is, indeed, from the love of knowing and being wise, but not at the same time from the love of applying to life what man knows and is wise in. Consequently, in this world it either in time passes away or lingers in the mere borders of the memory as something ready to drop off, and therefore after death it is separated, no more of it remaining than is in accord with the spirit's own love. Inasmuch as love makes the life of man, and thus the man himself, all societies of heaven, and all angels in societies, are arranged according to affections derived from love, and no society nor any angel in a society according to anything of the understanding separate from love. It is the same in the hells and their societies, but in accordance with loves opposite to the heavenly loves. From all this it can be seen that such as the love is such is the wisdom, consequently such is the man.

369. It is acknowledged, indeed, that man is such as his reigning love is, but only in respect to his mind and disposition, not in respect to his body, thus not wholly. But it has been made known to me by much experience in the spiritual world, that man from head to foot, that is, from things primary in the head to outmosts in the body, is such as his love is. For all in the spiritual world are forms of their own love, the angels forms of heavenly love, the devils of hellish love, the devils deformed in features and body, but the angels beautiful in features and body. Moreover, when their love is assailed their faces are changed, and if violently assailed they wholly disappear. This is peculiar to that world, and so happens because their bodies make one with their minds. The reason is evident from what has been said above, that all things of the body are derivatives, that is, are things constructed by means of fibres out of first principles, which are receptacles of love and wisdom. Howsoever these first principles may be, their derivatives cannot be different, therefore wherever first principles go their derivatives follow, and cannot be separated. For this reason he who raises his mind to the Lord is wholly raised up to Him, and he who casts his mind down to hell is wholly cast down thither, consequently the whole man, in conformity to his life's love, comes either into heaven or into hell. That the mind of man is a man because God is a Man, and that the body is the mind's external, which feels and acts, and that they are thus one and not two, is a matter of angelic wisdom.

370. Observandum est, quod ipsae formae membrorum, organorum et viscerum hominis quoad ipsam contexturam sint ex fibris oriundis ex principis suis in cerebris, sed quod fixentur per substantias et materias quales sunt in terris, et ex terris in aere et aethere, quod fit medio sanguine, quare ut omnia corporis in sua formatione subsistant, et sic in functionibus suis permaneant, homo nutriendus est cibo materiali, et jugiter redintegrandus

QUOD CORRESPONDENTIA VOLUNTATIS CUM CORDE, ET INTELLECTUS CUM PULMONE SIT.

371. Hoc in hac serie demonstrandum est.

- (i) *Quod omnia mentis se referant ad voluntatem et intellectum, et omnia corporis ad cor et pulmonem*
- (ii) *Quod correspondentia voluntatis et intellectus sit cum corde et pulmone, et inde correspondentia omnium mentis cum omnibus corporis*
- (iii) *Quod voluntas correspondeat cor*
- (iv) *Quod intellectus correspondeat pulmone*
- (v) *Quod per correspondentiam illam detegi possint multa arcana de voluntate et intellectu, ita quoque de amore et sapientia.*
- (vi) *Quod mens hominis sit ejus spiritus, et quod spiritus sit homo, et quod corpus sit externum per quod mens seu spiritus sentit et agit in suo mundo*
- (vii) *Quod conjunctio spiritus hominis cum corpore sit per correspondentiam voluntatis et intellectus ejus cum corde et pulmone ejus, et disjunctio per non correspondentiam.*

372. (i) *Quod omnia mentis se referant ad voluntatem et intellectum, et omnia corporis ad cor et pulmonem* Per mentem non aliud intelligitur quam voluntas et intellectus, quae in suo complexu sunt omnia quae hominem afficiunt, et quae homo cogitat. ita omnia quae affectionis et cogitationis hominis sunt: illa quae afficiunt hominem sunt voluntatis ejus, et illa quae homo cogitat, sunt intellectus ejus. Quod omnia cogitationis hominis sint ejus intellectus, scitur, quoniam homo cogitat ex intellectu, at quod omnia affectionis hominis sint ejus voluntatis, non ita scitur. Quod non ita sciatur, est causa, quia homo cum cogitat, non attendit ad affectionem, sed solum ad illa quae cogitat; sicut cum audit loquentem, non attendit ad so-

370. It is to be observed that the very forms of man's members, organs, and viscera, as regards the structure itself, are from fibres that arise out of their first principles in the brains, these becoming fixed by means of such substances and matters as are on the earth, and from the earth in air and in ether. This is effected by means of the blood. Consequently, in order that all parts of the body may be maintained in their formation and rendered permanent in their functions, man requires to be nourished by material food, and to be continually renewed.

THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART,
AND OF THE UNDERSTANDING WITH THE LUNGS

371. This shall be shown in the following series

- (i) *All things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs*
- (ii) *There is a correspondence of the will and understanding with the heart and lungs, consequently a correspondence of all things of the mind with all things of the body*
- (iii) *The will corresponds to the heart*
- (iv) *The understanding corresponds to the lungs*
- (v) *By means of this correspondence many arcana relating to the will and understanding, as well as to love and wisdom, may be disclosed*
- (vi) *Man's mind is his spirit, and the spirit is the man, while the body is the external by means of which the mind or spirit feels and acts in the world*
- (vii) *The conjunction of man's spirit with his body is by means of the correspondence of his will and understanding with his heart and lungs, and their separation is from non-correspondence*

372. (1) *All things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs*. By the mind nothing else is meant than the will and understanding, which in their complex are all things that affect man and all that he thinks, thus all things of man's affection and thought. The things that affect man are of his will, and the things that he thinks are of his understanding. That all things of man's thought are of his understanding is known, since he thinks from the understanding, but it is not so well known that all things of man's affection are of his will, for the reason that when he is thinking he pays no attention to the affection, but only to what he is thinking, just as when he hears

num, sed ad ipsam loquelam, cum tamen affectio in cogitatione similiter se habet sicut sonus in loquela, quare ex sono loquentis cognoscitur affectio ejus, et ex loquela cogitatio ejus. Quod affectio sit voluntatis, est quia omnis affectio est amoris, et amoris receptaculum est voluntas, ut supra ostensum est. Qui non scit quod affectio sit voluntatis, confundit affectionem cum intellectu, dicit enim unum esse cum cogitatione, at usque non unum sunt, sed ut unum agunt. Quod confundantur, patet a communi loquela, quod dicatur, "Hoc cogito facere," hoc est, Hoc volo facere, quod autem duo sint, patet etiam a communi loquela, quod dicatur, "De hac re volo cogitare," et cum de illa cogitat, inest affectio voluntatis cogitationi intellectus, sicut sonus inest loquela, ut dictum est. Quod omnia corporis se referant ad cor et pulmonem, notum est, sed quod correspondentia sit cordis et pulmonis cum voluntate et intellectu, non notum est, quare de hac re in sequentibus agetur.

373. Quoniam voluntas et intellectus sunt receptacula amoris et sapientiae, ideo sunt illa duo, formae organicae, seu formae ex purissimis substantiis organizatae, ut enim receptacula sint, erunt tales. Non obstat, quod organizatio illorum non pateat coram oculo, est intra ejus visum, etiam exaltatum per microscopia. Intra visum etiam sunt minima insecta, in quibus etiam sunt sensoria et motoria; sentiunt enim, ac gradiuntur et volant. quod etiam illis sint cerebra, corda, fistulae pulmonares, viscera, ex anatome illorum per microscopia a perspicacibus detectum est. Cum ipsa insectula non patent coram visu, et minus adhuc viscerula ex quibus, et non negatur quin illa usque ad singula in illis organizata sunt, quomodo tunc dici potest, quod non bina receptacula amoris et sapientiae, quae vocantur voluntas et intellectus, formae organicae sint? Quomodo potest amor et sapientia, quae sunt vita a Domino, agere in non subiectum, aut in aliquid quod non substantialiter existit? Quomodo alioqui potest cogitatio inhaerere, et aliquis ex cogitatione non inhaerente loqui? Estne cerebrum, ubi cogitatio existit, plenum, et unumquodvis ibi organizatum? Ipsae formae organicae ibi coram nudo oculo etiam apparent, et exstanter in substantia corticali receptacula voluntatis et intellectus in principis suis, ubi

a person speaking, he pays no attention to the tone of the voice but only to the language. Yet affection is related to thought as the tone of the voice is to the language, consequently the affection of the one speaking is known by the tone, and his thought by the language. Affection is of the will, because all affection is of love, and the will is the receptacle of love, as was shown above. He that is not aware that affection is of the will confounds affection with understanding, for he declares it to be one with thought, yet they are not one but act as one. That they are confounded is evident from the common expression, I think I will do this, meaning, I am disposed to do it. But that they are two is also evident from a common expression, I wish to think of this matter, and when one thinks of it, the affection of the will is present in the thought of the understanding, like the tone in speech, as was said before. That all parts of the body have relation to the heart and lungs is known, but that there is a correspondence of the heart and lungs with the will and understanding is not known. This subject will therefore be treated in what follows.

373. Because the will and understanding are the receptacles of love and wisdom, these two are organic forms, or forms organized out of the purest substances, for such they must be to be receptacles. It is no objection that their organization is imperceptible to the eye, it lies beyond the reach of the eye, even when the power of vision is increased by the microscope. The smallest insects are also too small to be seen, yet they have organs of sense and motion, for they feel, walk, and fly. That they have brains, hearts, pulmonary pipes, and viscera, acute observers have discovered from their anatomy by means of the microscope. Since minute insects themselves are not visible, and still less so their component viscera, and since it cannot be denied that they are organized even to each single particle in them, how can it be said that the two receptacles of love and wisdom, called will and understanding, are not organic forms? How can love and wisdom, which are life from the Lord, act upon what is not a subject, or upon what has no substantial existence? Without organic forms, how can thought inhere, and from thought inherent in nothing can one speak? Is not the brain, where thought comes forth, complete and organized in every part? The organic forms themselves are there visible even to the naked eye, and the receptacles of the will and understanding, in their first principles, are plainly to be seen in the cortical substance, where they are perceptible as minute glands (on

sicut parvae glandulae conspiciuntur, de qua re videatur supra (n 366) Ne quaeso ex idea vacui de his cogites vacuum est nihilum, et in nihilo nihil fit, et ex nihilo nihil existit (De idea vacui videatur supra, n 82)

374. (11) *Quod correspondentia voluntatis et intellectus sit cum corde et pulmone, et inde correspondentia omnium mentis cum omnibus corporis* Hoc novum est, quia hactenus non notum, ex causa quia non notum fuit quid spirituale, et quae differentia ejus a naturali, et inde non notum quid correspondentia, correspondentia enim est spiritualium cum naturalibus, et per illam conjunctio eorum Dicitur quod hactenus non notum fuerit, quid spirituale, et quae ejus correspondentia cum naturali, et inde quid correspondentia, sed usque utrumque potuit notum esse Quis non scit quod affectio et cogitatio sint spirituales, et inde quod omnia affectionis et cogitationis sint spiritualia? Quis non scit quod actio et loquela sint naturales, et inde omnia quae actionis et loquela sunt, naturalia sint? Quis non scit quod affectio et cogitatio, quae spirituales sunt, faciant ut homo agat et loquatur? Quis inde non scire potest quid correspondentia spiritualium cum naturalibus? Annon cogitatio facit ut lingua loquatur, et affectio una cum cogitatione ut corpus agat? Sunt duo distincta Cogitare possum et non loqui, et velle possum et non agere et scitur quod corpus non cogitet et non velit, sed quod cogitatio cadat in loquelam et voluntas in actionem Annon etiam affectio elucet ex facie, et sistit ibi typum sui? Hoc quisque novit Estne affectio in se spectata spiritualis, ac mutationes faciei, quae etiam vultus vocantur, sunt naturales? Quis non inde potuit concludere, quod correspondentia sit, et inde quod correspondentia omnium mentis sit cum omnibus corporis? et quia omnia mentis se referunt ad affectionem et cogitationem, seu quod idem est, ad voluntatem et intellectum, et omnia corporis ad cor et pulmonem, quod correspondentia sit voluntatis cum corde, ac intellectus cum pulmone? Quod talia non nota fuerint, tametsi nota potuerunt esse, est causa, quia homo tam externus factus est, ut nihil nisi quam naturale voluerit agnoscere, hoc jucundum amoris ejus fuit, et inde jucundum intellectus ejus fuit; quare elevare cogitationem supra naturale ad

which see above, n 366) Do not, I pray, think of these things from an idea of vacuum Vacuum is nothing, and in nothing nothing takes place, and from nothing nothing comes forth (On the idea of vacuum, see above, n 82)

374. (11) *There is a correspondence of the will and understanding with the heart and lungs, consequently a correspondence of all things of the mind with all things of the body* This is new it has hitherto been unknown because it has not been known what the spiritual is, and how it differs from the natural, therefore it has not been known what correspondence is, for there is a correspondence between things spiritual and things natural, and by means of correspondence they are conjoined It is said that heretofore there has been no knowledge of what the spiritual is, or of what its correspondence with the natural is, and therefore what correspondence is, yet these might have been known Who does not know that affection and thought are spiritual, therefore that all things of affection and thought are spiritual? Who does not know that action and speech are natural, therefore that all things of action and speech are natural? Who does not know that affection and thought, which are spiritual, cause man to act and to speak? From this who cannot know what correspondence is between things spiritual and things natural? Does not thought make the tongue speak, and affection together with thought make the body act? There are two distinct things I can think without speaking, and I can will without acting, and the body, it is known, neither thinks nor wills, but thought falls into speech, and will descends into action Does not affection also beam forth from the face, and there exhibit a type of itself? This every one knows Is not affection, regarded in itself, spiritual, and the change of countenance, called the expression, natural? From this who might not conclude that there is correspondence, and further, a correspondence of all things of the mind with all things of the body, and since all things of the mind have relation to affection and thought, or what is the same, to the will and understanding, and all things of the body to the heart and lungs, that there is a correspondence of the will with the heart and of the understanding with the lungs? Such things have remained unknown, though they might have been known, because man has become so external as to be unwilling to acknowledge anything except the natural This has become the joy of his love, and from that the joy of his understanding, consequently it has become distasteful to him to raise his thought above the natural to anything

quoddam spirituale separatum a naturali injucundum ei fuit ideo non potuit aliter ex naturali suo amore et ejus jucundo cogitare, quam quod spirituale esset purius naturale, ac correspondentia esset aliquod influens per continuum Immo mere naturalis homo non potest separatum quid a naturali cogitare, hoc illi est nihilum Causa quod illa non visa et inde nota hactenus fuerint, est quoque quod omnia religionis, quae vocantur spiritualia, removerint e conspectu hominis per dogmaticum in toto Christiano orbe, quod theologica, quae sunt spiritualia, quae Concilia et quidam antesignani concluserunt, caece credenda sint, quia, ut dicunt, intellectum transcendunt, inde quidam putaverunt spirituale esse sicut avis quae volat supra aerem in aethere, quo oculus visu non pertingit, cum tamen est sicut avis paradisiaca, quae volat prope oculum, et pulchris suis alis tangit pupillam ejus, et vult videri per visum oculi intelligitur visus intellectualis

375. Correspondentia voluntatis et intellectus cum corde et pulmone non potest nude confirmari, hoc est, solum per rationalia, sed potest per effectus Hoc simile est sicut est cum rerum causis, hae quidem rationaliter possunt videri, sed non clare nisi per effectus, sunt enim causae in illis, et se per illos ^[1]dant videndas. mens nec prius se de causis confirmat Effectus hujus correspondentiae in sequentibus tradentur Sed ne aliquis de correspondentia hac illabatur in ideas ex hypothesibus de anima captas, perlegat prius illa quae in praecedente articulo ostensa sunt ut, (quae n 363, 364,) Quod amor et sapientia, et inde voluntas et intellectus faciant ipsam vitam hominis: (n 365,) Quod vita hominis sit in principis in cerebris, et in principiatis in corpore (n 366,) Quod qualis vita est in principis, talis sit in toto et in qualibet parte (n. 367,) Quod vita per principia illa sit ex qualibet parte in toto, et ex toto in qualibet parte (n 368,) Quod qualis est amor, talis sit sapientia, et inde talis sit homo

376. Hic confirmationis gratia licet afferre repraesentationem correspondentiae voluntatis et intellectus cum corde et pulmone visam in caelo apud angelos Formabant illi per mirabilem et nullis vocibus expressibilem fluxionem in gyros, instar cordis et instar pulmonis cum omnibus contexturis interioribus quae in illis, et tunc se-

spiritual separate from the natural , therefore, in accord with his natural love and its delights, he can think of the spiritual only as a purer natural, and of correspondence only as a something flowing in by continuity , yea, the merely natural man cannot think of anything separate from the natural , any such thing to him is nothing

Again, these things have not heretofore been seen and known, because everything of religion, that is, everything called spiritual, has been banished from the sight of man by the dogma of the whole Christian World, that matters theological, that is, spiritual, which councils and certain leaders have decreed, are to be believed blindly because (as they say) they transcend the understanding Some, therefore, have imagined the spiritual to be like a bird flying above the air in an ether to which the sight of the eye does not reach , when yet it is like a bird of paradise, which flies near the eye, even touching the pupil with its beautiful wings and longing to be seen By the *sight of the eye* intellectual vision is meant

375. The correspondence of the will and understanding with the heart and lungs cannot be abstractly proved, that is, by mere reasonings, but it may be proved by effects It is the same as it is with the causes of things, which can be seen rationally, yet not clearly except by means of effects , for causes are in effects, and by means of effects make themselves visible , and until causes are thus made visible, the mind is not assured respecting them In what follows, the effects of this correspondence will be described But lest any one should fall into ideas of this correspondence imbibed from hypotheses about the soul, let him first read over carefully the propositions in the preceding chapter, as follows Love and wisdom, and the will and understanding therefrom, make the very life of man (n 363, 364) The life of man is in first principles in the brains, and in derivatives in the body (n 365) Such as life is in first principles, such it is in the whole and in every part (n 366) By means of these first principles life is in the whole from every part, and in every part from the whole (n 367) Such as the love is, such is the wisdom, consequently such is the man (n 368)

376. It may be permitted to introduce here, in the way of evidence, a representation of the correspondence of the will and understanding with the heart and lungs which was seen in heaven among the angels By a wonderful flowing into spiral movements, such as no words can express, the angels

quebantur fluxum caeli; nam caelum connititur in tales formas ex influxu amoris et sapientiae a Domino, et sic repaesentabant conjunctionem cordis et pulmonis, et simul tunc correspondentiam illorum cum amore voluntatis et cum sapientia intellectus; hanc correspondentiam et unionem vocabant conjugium caeleste dicentes, quod simile sit in toto corpore, ac in singulis ejus membris, organis et visceribus, cum illis quae ibi sunt cordis et pulmonis, ac ubi non cor et pulmo agit, et unumquodvis suas vices, ibi non possit dari aliquis motus vitae a principio aliquo voluntario, nec aliquis sensus vitae a principio aliquo intellectuali

377. Quoniam in nunc sequentibus agitur de correspondentia cordis et pulmonis cum voluntate et intellectu, et super hac fundatur correspondentia omnium corporis, quae vocantur membra totius, organa sensuum, et viscera corporis, et quoniam correspondentia naturalium cum spiritualibus hactenus ignota fuerat, et usque ample ostensa est in binis operibus, quorum unum agit *De Caelo et Inferno*, et alterum de sensu spirituali Verbi in *Genesis* et in *Exodo*, quae vocantur *Arcana Caelestia*, velim hic indicare, quid in illis binis operibus de correspondentia scriptum et ostensum est In opere *De Caelo et Inferno* De correspondentia omnium caeli cum omnibus hominis (n 87-102) De correspondentia omnium caeli cum omnibus telluris (n 103-115) In opere de sensu spirituali Verbi in *Genesis* et *Exodi*, quae vocantur *Arcana Caelestia* De correspondentia faciei et ejus vultuum cum affectionibus mentis (n. 1568, 2988, 2989, 3631, 4796, 4797, 4880[? 4800], 5195[? 5165], 5168, 5695, 9306) De correspondentia corporis quoad ejus gestus et actiones cum intellectualibus et voluntariis (n 2988, 3632, 4215) De correspondentia sensuum in comuni (n 4318-4330) De correspondentia oculorum et eorum visus (n 1103-1120) De correspondentia narium et odoris (n 4624-4634) De correspondentia aurium et auditus (n 4652-4634). De correspondentia linguae et gustus (n 4791-4805) De correspondentia manuum, brachiorum, humerorum et pedum (n 4931-4953) De correspondentia lumborum et membrorum generationis (n 5050-5062) De correspondentia viscerum interiorum corporis, in specie ventriculi, thymi, cisternae et ductuum chyli, mesenterii (n 5171-5180, 5189[? 5181]) De correspondentia lienis (n 9698) De correspondentia peri-

formed themselves into the likeness of a heart and the likeness of lungs, with all the interior structures therein, and in this they were falling in with the flow of heaven, for heaven from the inflowing of love and wisdom from the Lord strives to come into such forms. They thus represented the conjunction of the heart and lungs, and at the same time the correspondence of these with the love of the will and with the wisdom of the understanding. This correspondence and union they called the heavenly marriage, saying that in the whole body, and in its several members, organs, and viscera, it is the same as in the things belonging to the heart and lungs, also that where the heart and lungs do not act, each fulfilling its reciprocations, there can be no motion of life from any voluntary principle, and no sensation of life from any intellectual principle.

377. Inasmuch as the correspondence of the heart and lungs with the will and understanding is treated of in what now follows, and upon this correspondence is based that of all parts of the body, namely, the members, the organs of the senses, and the viscera throughout the body, and inasmuch as the correspondence of natural things with spiritual has been heretofore unknown, and yet is amply shown in two works, one of which treats of *Heaven and Hell*, and the other, the *Arcana Cælestia*, of the spiritual sense of the Word in *Genesis* and *Exodus*, I will here point out what has been written and shown in those two works respecting correspondence. In the work on *Heaven and Hell*. The correspondence of all things of heaven with all things of man (n 87-102). The correspondence of all things of heaven with all things on earth (n 103-115). In the *Arcana Cælestia*, the work on the spiritual sense of the Word in *Genesis* and *Exodus*. The correspondence of the face and its expressions with the affections of the mind (n 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306). The correspondence of the body, its gestures and actions, with things intellectual and things voluntary (n 2988, 3632, 4215). The correspondence of the senses in general (n 4318-4330). The correspondence of the eyes and of the sight (n 4403-4420). The correspondence of the nostrils and of smell (n 4624-4634). The correspondence of the ear and of hearing (n 4652-4660). The correspondence of the tongue and of taste (n 4791-4805). The correspondence of the hands, arms, shoulders, and feet (n 4931-4953). The correspondence of the loins and organs of generation (n 5050-5062). The correspondence of the internal viscera of the body, especially of the stomach, thymus gland, *receptaculum*

tonaei, renum et vesicae (n. 5377-5396[? 5385]) De correspondentia hepatis, tum ductus hepatici, cystici, et pancreatici (n 5183-5185) De correspondentia intestinorum (n 5392-5395, 5379) De correspondentia ossium (n 5560-5564) De correspondentia cutis (n 5552-5573[? 5559]) De correspondentia caeli cum homine (n 911, 1900, 1982, 2996 [ad] 2998, 3624-3649, 3741-3745, 3884, 4091 [? 4051], 4279, 4123[? 4103], 4524, 4525, 6013, 6057, 9279, 9632) Quod omnia, quae in mundo naturali et in tribus ejus regnis sunt, respondeant omnibus quae in mundo spirituali apparent (n 1632, 1881[? 1831], 2758, 2990-2993, 2997-3003, 3213-3227, 3483, 3624-3649, 4011, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280) Quod omnia quae in caelis apparent, sint correspondentiae (n 1521, 1532, 1619-1625, 1807, 1808, 1971, 1974, 1677, 1980, 1981, 2299, 2601, 3213-3226, 3349, 3350, 3457[? 3475] ad 3485, 3748, 9481, 9570, 9576, 9577) De correspondentia sensus litterae Verbi et sensus spiritualis ejus ubivis ibi actum est, de qua etiam videatur in *Doctrina Novae Hierosolymae de* ¹¹*Scriptura Sacra* (n 5-26, 27-69[? 65])

378. (III) *Quod voluntas correspondeat cordi*, non ita clare singillatim, sicut ex voluntate lustrata in effectibus, ut supra [n 375] dictum est, constare potest Singillatim constare potest ex eo, quod omnes affectiones quae sunt amoris inducant mutationes cordi quoad motitationes ejus, ut patet a pulsu arteriarum, quae cum corde synchronae agunt Mutationes et motitationes ejus secundum affectiones amoris sunt innumerae Illae quae per digitum sentiuntur sunt modo, quod pulset lente vel celeriter, alte vel humiliter, molliter vel duriter, aequaliter vel inaequaliter, et sic porro, ita aliter in laetitia quam in tristitia, aliter in tranquillitate animi quam in iracundia, aliter in intrepiditate quam in timore, aliter in morbis calidis quam in frigidis, et sic porro Quoniam cordis motus, qui vocantur systole et diastole, secundum affectiones amoris cujusvis ita mutantur et variantur, ideo plures ex antiquis, et ex illis aliqui hodierni, adscripserunt cordi affectiones, et quoque domicilium illarum ibi statuerunt Ex eo in communem sermonem venit dicere cor magnanimum et timidum, cor laetum et triste, cor molle et durum, cor magnum et pusillum, cor integrum et fractum, cor carneum et lapideum, pinguis, mollis, mitis corde, dare cor

chyl, and lacteals, and of the mesentery (n 5171-5180, 5181) The correspondence of the spleen (n 9698) The correspondence of the peritonæum, kidneys, and bladder (n 5377-5385) The correspondence of the liver, and of the hepatic, cystic, and pancreatic ducts (n 5183-5185) The correspondence of the intestines (n 5392-5395, 5379) The correspondence of the bones (n 5560-5564) The correspondence of the skin (n 5552-5559) The correspondence of heaven with man (n 911, 1900, 1982, 2996-2998, 3624-3649, 3741-3745, 3884, 4051, 4279, 4403, 4524, 4525, 6013, 6057, 9279, 9632) All things that exist in the natural world and in its three kingdoms correspond to all things which appear in the spiritual world (n 1632, 1831, 2758, 2990-2993, 2997-3003, 3213-3227, 3483, 3624-3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280) All things that appear in the heavens are correspondences (n 1521, 1532, 1619-1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213-3226, 3349, 3350, 3475-3485, 3748, 9481, 9570, 9576, 9577) The correspondence of the sense of the letter of the Word and of its spiritual sense is treated of in the *Arcana Cælestia* throughout, and on this subject see also the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n 5-26, 27-65)

378. (III) *The will corresponds to the heart* This can not be seen so clearly taken by itself as when the will is considered in its effects (as was said above) Taken by itself it can be seen by this, that all affections, which are of love, induce changes in the heart's pulsations, as is evident from the pulse of the arteries, which act synchronously with the heart The heart's changes and pulsations in accordance with the love's affections are innumerable Those felt by the finger are only that the beats are slow or quick, high or low, weak or strong, regular or irregular, and so on, thus that there is a difference in joy and in sorrow, in tranquility of mind and in violent passion, in fearlessness and in fear, in hot diseases and in cold, and so on Because the two motions of the heart, systolic and diastolic, change and vary in this manner according to the affections of each man's love, many of the ancient and after them some modern writers have assigned the affections to the heart, and have made the heart their dwelling-place From this have come into common language such expressions as a stout heart, a timid heart, a joyful heart, a sad heart, a soft heart, a hard heart, a great heart, a weak heart, a whole heart, a broken heart, a heart of flesh, a heart of stone, likewise being gross, or soft,

ab faciendum, dare cor unum, dare cor novum, reponere corde, recipere corde, non ascendit super cor, obfirmare se corde, amicus cordis, inde dicitur concordia, discordia, vecordia, et similia plura quae amoris et ejus affectionum sunt Similiter loquitur Verbum, ex causa quia Verbum per correspondentias conscriptum est Sive dicas amorem sive voluntatem, idem est, quoniam amoris receptaculum est voluntas, ut supra dictum est

379. Quod in homine, et in quovis animali, sit calor vitalis, notum est, sed unde ejus origo, non notum est quisque de eo ex conjectura loquitur, quare qui non sciverunt aliquid de correspondentia naturalium cum spiritualibus, originem ejus adscripserunt calori solis, quidam activitati partium, quidam ipsi vitae; sed quia non sciverunt quid vita, solum in dicendo id substituerunt Qui autem scit quod correspondentia sit amoris et ejus affectionum cum corde et ejus derivationibus, scire potest quod amor sit origo caloris vitalis amor enim procedit a Sole spirituali ubi Dominus, ut calor, et quoque ab angelis sentitur ut calor, hic calor spiritualis, qui in sua essentia est amor, est qui per correspondentiam influit in cor et ejus sanguinem, et indit ei calorem, et simul vivificat Quod homo secundum amorem suum et ejus gradum incalescat et quasi ignescat, et quod secundum decreascentiam ejus torpescat et frigescat, notum est, nam sentitur et videtur, sentitur ex calore totius corporis, et videtur ex rubore faciei, ac vicissim extinctio ejus sentitur ex frigore corporis, et videtur ex pallore faciei Quia amor est vita hominis, ideo cor est primum et ultimum vitae ejus Et quia amor est vita hominis, et anima vitam suam agit in corpore per sanguinem, ideo sanguis in Verbo vocatur anima (*Genes ix 4, Levit xvii 14*) Quid per "animam" in vario sensu intelligitur, dicetur in sequentibus

380. Quod sanguis rubeat, est quoque ex correspondentia cordis et sanguinis cum amore et ejus affectionibus. in spirituali enim mundo sunt colores omnis generis, color ruber et albus sunt illorum fundamentales, ac reliqui ex illis et ex oppositis illorum, quae sunt igneum furvum et nigrum, trahunt suas varietates, color ruber ibi correspondet amor, et color albus correspondet sapientiae Quod color ruber correspondeat amor, est quia ex igne Solis ibi ducit originem, et quod ¹¹color albus correspon-

or meek in heart, giving the heart to a thing, giving a single heart, giving a new heart, laying up in the heart, receiving in the heart, not reaching the heart, hardening one's heart, a friend at heart, also the terms concord, discord, *vecordia*, and other similar terms expressive of love and its affections. There are like expressions in the Word, because the Word was written by correspondences. Whether you say love or will it is the same, because the will is the receptacle of love as was explained above.

379. It is known that there is vital heat in man and in every living creature, but its origin is not known. Every one speaks of it from conjecture, consequently such as have known nothing of the correspondence of natural things with spiritual have ascribed its origin, some to the sun's heat, some to the activity of the parts, some to life itself, but as they did not know what life is, they have been content with mere phrases. But any one who knows that there is a correspondence of love and its affections with the heart and its derivations, may know that the origin of vital heat is love. For love goes forth as heat from the spiritual sun where the Lord is, and moreover is felt as heat by the angels. This spiritual heat, which in its essence is love, is what inflows by correspondence into the heart and its blood, and imparts heat to it, and at the same time vivifies it. That a man grows hot, and, as it were, is fired, according to his love and the degree of it, and grows torpid and cold according to its decrease, is known, for it is felt and seen, it is felt by the heat throughout the body, and seen by the flushing of the face, and on the other hand, extinction of love is felt by coldness in the body, and is seen by paleness in the face. Because love is the life of man, the heart is the first and the last of his life, and because love is the life of man, and the soul maintains its life in the body by means of the blood, in the Word blood is called the soul (*Gen* ix 4, *Levit* xvii 14). The various meanings of soul will be explained in what follows.

380. The redness, also, of the blood is from the correspondence of the heart and the blood with love and its affection, for in the spiritual world there are all kinds of colors, of which red and white are the fundamental, the rest deriving their varieties from these and their opposites, which are dusky fire color and black. Red there corresponds to love, and white to wisdom. Red corresponds to love because it originates in the fire of the spiritual sun, and white corresponds to wisdom because it originates in the light of that sun. And because there is a correspond-

deat sapientiae, est quia a luce Solis ibi ducit originem ; et quia correspondentia est amoris cum corde, inde sanguis non potest non rubere, et indicare originem suam. Inde est quod in caelis ubi amor in Dominum regnat, lux flammæ sit, et angeli ibi induti sunt vestibus purpureis, et in caelis ubi sapientia regnat, lux candida sit, et angeli ibi induti sunt vestibus albis byssinis.

381. Sunt caeli in duo regna distincti, quorum unum vocatur caeleste, alterum spirituale, in regno caelesti regnat amor in Dominum, et in regno spirituali regnat sapientia ex illo amore. Illud regnum, ubi regnat amor, vocatur cardiacum caeli, et illud regnum, ubi regnat sapientia, vocatur pulmonicum caeli. Sciendum est, quod universum caelum angelicum in suo complexu referat unum hominem, et coram Domino appareat sicut unus homo, quare cor ejus facit unum regnum, et pulmo ejus facit alterum. est enim motus cardiacus et pulmonicus in communi in toto caelo, et inde in particulari in quovis angelo, et communis motus cardiacus et pulmonicus est a solo Domino, quia ab Ipso solo est amor et sapientia. In Sole enim ubi est Dominus et qui est a Domino, sunt duo illi motus, et inde in caelo angelico et in universo. Quod ita sit, abstrahe spatia, et cogita omnipraesentiam, et confirmaberis. Quod caeli distincti sint in duo regna, caeleste et spirituale, videatur in opere *De Caelo et Inferno* (n 26-28) et quod universum caelum angelicum in complexu referat unum hominem (n 59-87 ibi).

382. (iv) *Quod intellectus corrispondeat pulmoni*, hoc sequitur ex dictis de correspondentia voluntatis cum corde, sunt enim duo quae regnant in spirituali homine seu in mente, voluntas et intellectus, et sunt duo quae regnant in naturali homine seu in corpore, cor et pulmo, et correspondentia est omnium mentis cum omnibus corporis, ut supra dictum est. inde sequitur, dum voluntas correspondet cordi, intellectus corrispondeat pulmoni. Quisque etiam apud se potest animadvertere quod intellectus corrispondeat pulmoni, tam ex cogitatione sua, quam ex loquela sua. *Ex cogitatione* non potest quisquam cogitare nisi pulmonaris spiritus concurrat et concordet; quare cum tacite cogitat tacite respirat, si alte cogitat alte respirat, retrahit et remittit, comprimit et elevat pulmonem secundum cogitationem, ita secundum influxum affectio-

ence of love with the heart, the blood must needs be red, and reveal its origin. For this reason in heavens where love to the Lord reigns the light is flame-colored, and the angels there are clothed in purple garments, and in heavens where wisdom reigns the light is white, and the angels there are clothed in white linen garments.

381. The heavens are divided into two kingdoms, one called celestial, the other spiritual, in the celestial kingdom love to the Lord reigns, in the spiritual kingdom wisdom from that love. The kingdom where love reigns is called heaven's cardiac kingdom, the one where wisdom reigns is called its pulmonic kingdom. Be it known, that the whole angelic heaven in its aggregate represents a man, and before the Lord appears as a man, consequently its heart makes one kingdom and its lungs another. For there is a general cardiac and pulmonic movement throughout heaven, and a particular movement therefrom in each angel. The general cardiac and pulmonic movement is from the Lord alone, because love and wisdom are from Him alone. For these two movements are in the sun where the Lord is and which is from the Lord, and from that in the angelic heavens and in the universe. Banish spaces and think of omnipresence, and you will be convinced that it is so. That the heavens are divided into two kingdoms, celestial and spiritual, see the work on *Heaven and Hell* (n 20-28), and that the whole angelic heavens in the aggregate represent a man (n 59-67).

382. (iv) *The understanding corresponds to the lungs*
This follows from what has been said of the correspondence of the will with the heart, for there are two things, will and understanding, which reign in the spiritual man, that is, in the mind, and there are two things, heart and lungs, which reign in the natural man, that is, in the body, and there is correspondence (as was said above) of all things of the mind with all things of the body, from which it follows that the will corresponds to the heart, and the understanding to the lungs. Moreover, any one may observe in himself, both from his thoughts and from his speech, that the understanding corresponds to the lungs. (1) *From thought*. No one is able to think except with the concurrence and concordance of the respiration, consequently, when he thinks tacitly he breathes tacitly, if he thinks deeply he breathes deeply, he draws in the breath and lets it out, contracts and expands the lungs, slowly or quickly, eagerly, gently, or intently, all in conformity to his thought, thus to the influx of affection

nis ex amore, lente, festine, cupide, clementer, attente; immo si prorsus continet spiritum, non potest cogitare, nisi in suo spiritu ex ejus respiratione, quod non manifeste appercipitur *Et loquela* non enim effluit ex ore minimum vocis absque adjutrice ope pulmonis, sonus enim, qui articulatur in voces, omnis existit e pulmone per trachiam et epiglottidem quare loquela secundum inflationem follis istius, et aperitionem meatus ejus, exaltatur usque in clamorem, et secundum contractionem diminuitur; et si meatus obstipatur, cessat loquela cum cogitatione

383. Quoniam intellectus correspondet pulmone, et inde cogitatio pulmonis respirationi, ideo per "animam" et "spiritum" in Verbo significatur intellectus ut

Quod amaturus sis Dominum Deum tuum ex toto corde tuo et ex tota
animam tuam (*Mat' xlii 137*)

Quod Deus daturus sit, novum cor et novum spiritum (*Ezech xxxvi 26, Ps. lvi 12, 13*)

quod "cor" significet amorem voluntatis, supra ostensum est, inde per "animam" et "spiritum" significatur sapientia intellectus Quod per "spiritum Dei," qui etiam vocatur "Spiritus Sanctus," intelligatur Divina sapientia, et inde Divina veritas, per quam fit homini illustratio, videatur in *Doctrina Novae Hierosolymae de Domino* (n 50, 51) Inde est,

Quod Dominus spiraverit in discipulos, et dixerit, 'Accipe Spiritum Sanctum' (*Joh' vi 22*)

Inde etiam dicitur,

Quod Jehovah Deus inspiraverit in nares Adam animam vitarum, et factus est in animam viventem (*Gen' ii 7*)

Et quod dixerit Prophetae,

"Propheta super spiritu, et dic ad ventum, A quatuor ventis veni spiritus, et inspira in occisos hos, ut vivant" (*Ezech xxxviii 9*)

Similiter alibi Inde est quod Dominus dicatur "Spiritus narium," et quoque "Spiraculum vitae" Quia respiratio transit per nares, ideo per illas significatur perceptio, ac intelligens dicitur esse acutae naris, et non intelligens obesae naris Ex eo etiam est, quod *spiritus* et *ventus* in lingua Hebraea, et in quibusdam aliis linguis, sint una vox vox enim *spiritus* trahit suam originem ab animatione, quare cum homo moritur etiam dicitur quod emittat animam Ex eo etiam est, quod homo credat quod spiritus

from love; yea, if he hold the breath entirely he is unable to think, except in his spirit by its respiration, which is not manifestly perceived (2) *From speech* Since not the least vocal sound flows forth from the mouth without the concurrent aid of the lungs, for, the sound, which is articulated into words, all comes forth from the lungs through the trachea and epiglottis,

therefore, according to the inflation of those bellows and the opening of the passage the voice is raised even to a shout, and according to their contraction it is lowered, and if the passage is entirely closed speech and thought cease

383. Since the understanding corresponds to the lungs and thought therefrom to the respiration of the lungs, in the Word, "soul" and "spirit" signify the understanding, for example,

"Thou shalt love the Lord thy God with all thy heart and with all thy soul" (*Matt* xxii 37),

"God will give a new heart and a new spirit" (*Ezek* xxxvi 26, *Psalms* li 10)

That "heart" signifies the love of the will was shown above; therefore "soul" and "spirit" signify the wisdom of the understanding That the spirit of God, also called the Holy Spirit, means Divine Wisdom, and therefore Divine Truth which is the light of men, may be seen in *The Doctrine of the New Jerusalem concerning the Lord* (n 50, 51), therefore

"The Lord breathed on His disciples, and said, Receive ye the Holy Spirit" (*John* xx 22),

for the same reason it is said that

"Jehovah God breathed into the nostrils of Adam the breath of lives, and he was made into a living soul" (*Gen* ii 7),

also He said to the prophet,

"Prophecy upon the breath, and say unto the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live" (*Ezek* xxxvii 9),

likewise in other places, therefore the Lord is called "the breath of the nostrils," and "the breath of life" Because respiration passes through the nostrils, perception is signified by them, and an intelligent man is said to be keen-scented, and an unintelligent man to be dull-scented For the same reason, *spirit* and *wind* in the Hebrew, and in some other languages, are the same word, for the word *spirit* is derived from a word that means breathing, and therefore when a man dies he is said to give up the ghost [*anima*] It is for the same reason that men believe

sit ventus seu quid aereum, quale est halitus exspirati a pulmone, similiter quod anima Ex his constare potest, quod per amare "Deum toto corde et tota anima," intelligatur omni amore et omni intellectu, et quod per dare "novum cor et novum spiritum," intelligatur novam voluntatem et novum intellectum Quia "spiritus" significat intellectum, ideo dicitur de Bezaleele,

Quod impletus sit spiritu sapientiae, intelligentiae et scientiae (*Exod.* ^{xxx} 3),

et de Joschua,

Quod impletus sit spiritu sapientiae (*Deut.* ^{xxiv} 9),

et Nebuchadnezar [dicit] de Daniele,

Quod spiritus excellens, scientiae, intelligentiae et sapientiae esset in eo (*Dan.* ^{lv} 11, 12, 14),

et apud *Esaiam*,

"Sciant errantes spiritu intelligentiam" (*lv* 24)

Similiter in multis aliis locis

384. Quoniam omnia mentis se referunt ad voluntatem et intellectum, ac omnia corporis ad cor et pulmonem, ideo in capite duo cerebra sunt, et illa inter se distincta sicut sunt voluntas et intellectus inter se Cerebellum est imprimis pro voluntate, et cerebrum imprimis pro intellectu Similiter cor et pulmo in corpore sunt distincta a reliquis ibi distinguuntur per diaphragma, et circumtegentur proprio velamine quod vocatur pleura, et faciunt illud corporis quod vocatur pectus In reliquis corporis, quae vocantur membra, organa, viscera, sunt duo illa conjuncta, quare etiam sunt paria, prout brachia et manus, lumbi et pedes, oculi, nares, in corpore renes, ureteres, testes, et viscera quae non sunt paria, in dextrum et sinistrum divisa sunt praeter ipsum cerebrum in duo hemisphaeria, ipsum cor in duos ventriculos, et ipse pulmo in duos lobos et dextrum eorum se refert ad bonum veri, et sinistrum ad verum boni, seu quod idem, dextrum se refert ad bonum amoris ex quo verum sapientiae, et sinistrum ad verum sapientiae ex bono amoris Et quia conjunctio boni et veri est reciproca, et per illam conjunctionem fit sicut unum, ideo etiam paria illa in homine una et conjunctim agunt in functionibus, motibus, et sensibus

the spirit to be wind, or an airy something like breath from the lungs, and the soul to be of the same nature From all this it can be seen that to "love God with all the heart and all the soul" means to love Him with all the love and with all the understanding, and to "give a new heart and a new spirit" means to give a new will and a new understanding Because "spirit" signifies understanding, it is said of Bezaleel,

That he was "filled with the spirit of wisdom, of intelligence, and of knowledge" (*Exod* xxxi 3),

and of Joshua,

That he was "filled with the spirit of wisdom" (*Deut* xxxiv 9),

and Nebuchadnezzar says of Daniel,

That "an excellent spirit of knowledge, of intelligence, and of wisdom, was in him" (*Dan* v 11, 12, 14),

and it is said in *Isaiah*,

"They that err in spirit shall learn intelligence" (*Isaiah* 24),

likewise in many other places

384. Since all things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs, there are in the head two brains, distinct from each other as will and understanding are distinct The cerebellum is especially the organ of the will, and the cerebrum of the understanding Likewise the heart and lungs in the body are distinct from the remaining parts They are separated by the diaphragm, and are enveloped by their own covering, the pleura, and form that part of the body called the chest In the other parts of the body, called members, organs, and viscera, there is a joining together of the two, and thus there are pairs, for instance, the arms, hands, loins, feet, eyes, and nostrils, and within the body the kidneys, ureters, and testicles, and the viscera which are not in pairs are divided into right and left Moreover, the brain itself is divided into two hemispheres, the heart into two ventricles, and the lungs into two lobes, the right of all these having relation to the good of truth, and the left to the truth of good, or, what is the same, the right having relation to the good of love from which is the truth of wisdom, and the left having relation to the truth of wisdom which is from the good of love And because the conjunction of good and truth is reciprocal, and by means of that conjunction the two become as it were one, therefore the pairs in man act together and conjointly in functions, motions, and senses

385. (v) *Quod per correspondentiam illam detegi possint multa arcana de voluntate et intellectu, ita quoque de amore et sapientia* In mundo vix noscitur quid voluntas et quid amor, quoniam homo non potest amare et ex amore velle ex se, quemadmodum potest intelligere et cogitare sicut ex se; similiter sicut non potest agere cor ad se movendum a se, quemadmodum potest agere pulmonem ad respirandum a se Nunc quia in mundo vix noscitur quid voluntas et amor, et tamen noscitur quid cor et pulmo, (haec duo enim exstant coram oculis, et lustrari possunt, et quoque ab anatomicis lustrata et descripta sunt, at voluntas et intellectus non exstant coram oculis, et lustrari [non] possunt,) ideo cum scitur quod cor respondeant, et per correspondentiam unum agant, possunt plura arcana de voluntate et intellectu detegi, quae alias detegi non possunt, ut de conjunctione voluntatis cum intellectu, et de reciproca intellectus cum voluntate, seu de conjunctione amoris cum sapientia, et de reciproca sapientiae cum amore, tum de derivatione amoris in affectiones, et de affectionum consociationibus, et de illarum influxu in perceptiones et cogitationes, tandem secundum correspondentiam in actus et in sensus corporis Haec et plura arcana et detegi et demonstrari possunt ex conjunctione cordis et pulmonis, et ex influxu sanguinis e corde in pulmonem, et reciproca e pulmone in cor, et inde per arterias in omnia corporis membra, organa et viscera

386. (vi) *Quod mens hominis sit ejus spiritus, et quod spiritus sit homo, et quod corpus sit externum per quod mens seu spiritus sentit et agit in suo mundo* Quod mens hominis sit ejus spiritus et quod spiritus sit homo, hoc aegre potest recipi fide ab illis qui cogitaverunt quod spiritus sit ventus, et quod anima sit sicut aethereum, quale est halitus exspirati a pulmone, dicunt enim "Quomodo potest spiritus esse homo, cum est spiritus? et quomodo potest anima esse homo cum est anima?" similiter de Deo quia vocatur Spiritus Hanc ideam de spiritu et de anima traxerunt ex eo, quod spiritus et ventus in aliquibus linguis sint una vox, tum ex eo, quod cum homo moritur, dicatur quod emittat spiritum aut animam, et quod vita redeat cum spiritus aut anima pulmonis apud suffocatos aut deliquium passos redit. et quia tunc non apperipiunt

385. (v) *By means of this correspondence many arcana relating to the will and understanding, as well as to love and wisdom, may be disclosed* In the world it is scarcely known what the will is or what love is, for the reason that man is not able, by himself, to love, and from love to will, as he is able as it were by himself to exercise intelligence and thought, just as he is unable from himself to cause the heart to beat, although he is able from himself to cause the lungs to respire Now because it is scarcely known in the world what the will is or what love is, but it is known what the heart and the lungs are, for these are objects of sight and can be examined, and have been examined and described by anatomists, while the will and the understanding are not objects of sight, and cannot be so examined, therefore when it is known that these correspond, and by correspondence act as one, many arcana relating to the will and understanding may be disclosed that could not otherwise be disclosed, those, for instance, relating to the conjunction of the will with the understanding, and the reciprocal conjunction of the understanding with the will, those relating to the conjunction of love with wisdom, and the reciprocal conjunction of wisdom with love, also those relating to the drawing forth of love into affections, to the consociation of affections, to their influx into perceptions and thoughts, and finally their influx according to correspondence into the bodily acts and senses These and many other arcana may be both disclosed and illustrated by the conjunction of the heart and lungs, and by the influx of the blood from the heart into the lungs, and reciprocally from the lungs into the heart, and therefrom through the arteries into all the members, organs and viscera of the body

386. (vi) *Man's mind is his spirit, and the spirit is the man, while the body is an external by means of which the mind or spirit feels and acts in the world* That man's mind is his spirit, and that the spirit is the man, can hardly enter the faith of those who have always supposed the spirit to be wind, and the soul to be an airy something like breath from the lungs For they say, How can the spirit, when it is spirit, be the man, and how can the soul, when it is soul, be the man? They think in the same way of God because He is called a Spirit This idea of the spirit and the soul has come from the fact that spirit and wind in some languages are the same word, also, that when a man dies, he is said to give up the ghost or spirit, also, that life returns, after suffocation or swooning, when the spirit or breath of the lungs comes back Because in these cases nothing

nisi ventum et aerem, judicarunt ex oculo et sensu corporis, quod spiritus et anima hominis post mortem non sit homo. Ex corporeo hoc iudicio de spiritu et anima exortae sunt variae hypotheses, et ex illis enata est fides, quod homo non fiat homo quam die ultimi iudicii, et quod interea moretur alicubi, et expectet reunionem, secundum illa quae in *Continuatione de Ultimo Iudicio* (n 32-38) dicta sunt. Quoniam mens hominis est ejus spiritus, ideo angeli, qui etiam sunt spiritus, vocantur mentes.

387. Quod mens hominis sit ejus spiritus, et quod spiritus sit homo, est quia per mentem intelliguntur omnia voluntatis et intellectus hominis, et haec sunt in principis in cerebris et in principiatis in corpore, ita sunt omnia hominis, quoad formas eorum et quia ita est, ideo mens, hoc est, voluntas et intellectus, agit corpus et omnia ejus ad nutum. Annon corpus, quodcunque mens cogitat et vult, agit? mens arrigit aurem ad audiendum, ac intendit oculum ad videndum? mens movet linguam et labra ad loquendum, agit manus et digitos ad faciendum quicquid lubet, et pedes ad ambulandum quo vult? Annon sic corpus aliud est quam obedientia suae mentis? Num corpus potest tale esse, nisi mens in principiatis suis sit in corpore? Num congruum est cum ratione cogitare, quod corpus ex obedientia faciat quia mens ita vult? sic duo forent, unum supra et alterum infra, ac unum jubebit et alterum auscultabit. Hoc quia non cum aliqua ratione congruit, sequitur, quod vita hominis sit in principis in cerebris, et in principiatis in corpore, secundum illa quae supra (n 365), dicta sunt. tum, quod qualis vita est in principis, talis sit in toto et in qualibet parte (n 366). et quod vita per principia illa sit ex qualibet parte in toto, et ex toto in qualibet parte (n 367). Quod omnia mentis se referant ad voluntatem et intellectum, et quod voluntas et intellectus sint receptacula amoris et sapientiae a Domino, et quod haec duo faciant vitam hominis, in praecedentibus ostensum est.

388. Ex nunc dictis etiam videri potest, quod mens hominis sit ipse homo, prima enim tela formae humanae, seu ipsa forma humana cum omnibus et singulis ejus est ex principis e cerebro per nervos continuatis, secundum illa quae etiam supra ostensa sunt. Haec forma est, in quam homo post mortem venit, et ^[1]qui tunc vocatur spi-

but the breath or air is perceived, it is concluded from the eye and bodily sense that the spirit or soul of a man after death is not the man. From this corporeal conclusion about the spirit or soul, various hypotheses have arisen, and these have given birth to a belief that man after death does not become a man until the day of the last judgment, and that meanwhile his spirit remains somewhere or other awaiting reunion with the body, according to what has been shown in the *Continuation concerning the Last Judgment* (n 32-38). Because man's mind is his spirit, the angels, who are spirits, are called minds.

387. Man's mind is his spirit, and the spirit is the man, because the mind means all things of man's will and understanding, which things are in first principles in the brains and in derivatives in the body, therefore in respect to their forms they are all things of man. This being so, the mind (that is, the will and understanding) impels the body and all its belongings at will. Does not the body do whatever the mind thinks and determines? Does not the mind incite the ear to hear, and direct the eye to see, move the tongue and the lips to speak, impel the hands and fingers to do whatever it pleases, and the feet to walk whither it will? Is the body, then, anything but obedience to its mind, and can the body be this unless the mind is in its derivatives in the body? Is it consistent with reason to think that the body acts from obedience simply because the mind so determines? in which case they would be two, the one above and the other below, one commanding, the other obeying. As this is in no way consistent with reason, it follows that man's life is in its first principles in the brains, and in its derivatives in the body (according to what has been said above, n 365), also that such as life is in first principles, such it is in the whole and in every part (n 366), and that by means of these first principles life is in the whole from every part, and in every part from the whole (n 367). That all things of the mind have relation to the will and understanding, and that the will and understanding are the receptacles of love and wisdom from the Lord, and that these two make the life of man, has been shown in the preceding pages.

388. From what has now been said it can also be seen that man's mind is the man himself. For the primary texture of the human form, that is, the human form itself with each and every thing thereof, is from first principles continued from the brain through the nerves, in the manner described above. It is this form into which man comes after death, who is then

ritus et angelus, et ¹⁴qui est in omni perfectione homo, sed spiritualis. forma materialis, quae addita et superinducta est in mundo, non est humana forma ex se, sed est ex illa, addita et superinducta, ut homo possit usus facere in naturali mundo, et quoque aliquod fixum continens spiritualium ex purioribus substantiis mundi secum ducere, et sic continuare et perpetuare vitam. Ex sapientia angelica est, quod mens hominis non solum in communi, sed etiam in omni particulari, sit in perpetuo conatu in formam humanam, quia Deus est Homo.

389. Ut homo sit homo, non potest ulla pars deesse, non in capite nec in corpore, quae in perfectio homine existit, nam non aliquid ibi est quod non intrat in illam formam, et facit illam, est enim forma amoris et sapientiae, quae in se spectata est Divina. Omnes amoris et sapientiae determinationes sunt in illa, quae infinita sunt in Deo Homine, sed finita in imagine Ipsius, quae est homo, angelus et spiritus. Si aliqua pars deesset, quae in homine existit, deesset aliquid determinationis ab amore et sapientia sibi correspondens, per quod Dominus a primis in ultimis apud hominem posset esse, et ex Divino amore suo per Divinam sapientiam suam providere usus in mundo creato.

390. (vii) *Quod conjunctio spiritus hominis cum corpore sit per correspondentiam voluntatis et intellectus ejus cum corde et pulmone ejus, et disjunctio per non correspondentiam.* Quoniam hactenus ignotum fuit, quod mens hominis, per quam intelligitur voluntas et intellectus, sit spiritus ejus, et quod spiritus sit homo, et ignotum fuit quod spiritui hominis aequae sit pulsus et respiratio, sicut est corpori, non sciri potuit quod pulsus et respiratio spiritus in homine influant in pulsum et respirationem corporis ejus, et producant illam. Cum itaque spiritus hominis pulsu et respiratione gaudet aequae ac corpus, sequitur quod similis correspondentia pulsus et respirationis spiritus hominis sit cum pulsu et respiratione corporis ejus, mens enim, ut est dictum, est spiritus ejus, quare cum correspondentia binorum illorum motuum cessat, fit separatio, quae est mors. Separatio seu mors fit, quando corpus in illum statum venit, ex quocunque morbo aut casu, ut non possit unum agere cum suo spiritu, sic enim perit correspondentia, et cum correspondentia conjunctio, non cum sola respiratio cessat, sed cum pulsus cordis. nam quam-

called a spirit or an angel, and who is in all completeness a man, but a spiritual man. The material form, that is added and superinduced in the world, is not a human form by itself, but only by virtue of the spiritual form, to which it is added and superinduced that man may be enabled to perform uses in the natural world, and also to draw to himself out of the purer substances of the world a fixed containant of spiritual things, and thus continue and perpetuate life. It is a truth of angelic wisdom that man's mind, not alone in general, but in every particular, is in a perpetual conatus toward the human form, for the reason that God is a Man.

389. That man may be man there must be no part lacking, either in head or in body, that has existence in the complete man, since there is nothing therein that does not enter into the human form and constitute it, for it is the form of love and wisdom, and this, in itself considered, is divine. In it are all terminations of love and wisdom, which in God-Man are infinite, but in His image, that is, in man, angel, or spirit, are finite. If any part that has existence in man were lacking, there would be lacking something of termination from the love and wisdom corresponding to it, whereby the Lord might be from firsts in outmosts with man, and might from His Divine Love through His Divine Wisdom provide uses in the created world.

390. (vii) *The conjunction of man's spirit with his body is by means of the correspondence of his will and understanding with his heart and lungs, and their separation is from non-correspondence.* As it has heretofore been unknown that man's mind, by which is meant the will and understanding, is his spirit, and that the spirit is a man, and as it has been unknown that man's spirit, as well as his body, has a pulse and respiration, it could not be known that the pulse and respiration of the spirit in man flow into the pulse and respiration of his body and produce them. Since, then, man's spirit, as well as his body, enjoys a pulse and respiration, it follows that there is a like correspondence of the pulse and respiration of man's spirit with the pulse and respiration of his body, for, as was said, his mind is his spirit, consequently, when the two pairs of motions cease to correspond, separation takes place, which is death. Separation or death ensues when from any kind of disease or accident the body comes into such a state as to be unable to act in unison with its spirit, for thus correspondence perishes, and with it conjunction, not, however, when respiration alone ceases, but when the heart's pulsation ceases. For so long

diu cor movetur, tamdiu amor cum suo calore vitali remanet, et vitam conservat, ut patet a deliquis, et a suffocationibus, tum a statu vitae embryonis in utero Verbo, vita corporis hominis pendet a correspondentia pulsus et respirationis ejus cum pulsu et respiratione spiritus ejus; et cum correspondentia illa cessat, vita corporis cessat, et spiritus ejus abit, et continuat vitam suam in mundo spirituali, quae tam similis est vitae ejus in mundo naturali, ut non sciat quod decesserit. Plerique post biduum e corpore in mundo spirituali sunt, post biduum enim cum aliquibus locutus sum.

391. Quod spiritus aequè gaudeat pulsu et respiratione, ut homo mundi in corpore, non aliunde potest confirmari quam ab ipsis spiritibus et angelis, cum datur copia cum illis loqui. Haec copia mihi data est, quare de ea re interrogati dixerunt, quod aequè sint homines sicut homines in mundo, et quod aequè gaudeant corpore, sed spirituali, et quod aequè sentiant pulsum cordis in pectore, et arteriarum supra palmam, sicut illi qui sunt homines in naturali mundo. de hoc interrogavi plures, et similiter dixerunt. Quod spiritus hominis in corpore ejus respiret, datum est ex propria experientia scire. Quondam angelis data est copia respirationem meam ducere, et illam ad libitum diminuere, et tandem retrahere, usque dum sola respiratio spiritus mei remanserit, quam tunc sensu percepi. Quod simile mecum factum sit, dum scire datum est statum morientium, in opere *De Caelo et Inferno* (n. 119) videatur. Aliquoties etiam in solam respirationem spiritus mei redactus sum, quam tunc concordem respirationi communi caeli sensu percepi. multis etiam vicibus in simili statu cum angelis fui, et quoque ad illos in caelum elevatus, et tunc in spiritu extra corpus, et locutus cum illis cum respiratione, similiter ut in mundo. Ex his et aliis vivis documentis mihi patuit, non modo quod spiritus hominis respiret in corpore, sed etiam postquam reliquit corpus, et quod respiratio spiritus tam tacita sit, ut non percipiatur ab homine, et quod influat in respirationem manifestam corporis, vix aliter quam sicut causa in effectum, et cogitatio in pulmonem, et per pulmonem in loquelam. Ex his quoque patet, quod conjunctio spiritus et corporis apud hominem sit per correspondentiam motus cardiaci et motus pulmonaris utriusque.

as the heart is moved, love with its vital heat remains and preserves life, as is evident in cases of swoon and suffocation, and the condition of fetal life in the womb. In a word, man's bodily life depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit, and when that correspondence ceases, the bodily life ceases, and his spirit departs and continues its life in the spiritual world, which is so similar to his life in the natural world that he does not know that he has died. Men generally enter the spiritual world two days after the death of the body. I have spoken with some after two days.

391. That a spirit, as well as a man on earth in a body, enjoys a pulse and a respiration, can only be proved by spirits and angels themselves, when permission is granted to speak with them. This permission has been granted to me. When questioned about the matter they declared that they are just as much men as those in the world are, and possess a body as well as they, but a spiritual body, and feel the beat of the heart in the chest, and the beat of the artery in the wrist, just as men do in the natural world. I have questioned many about the matter, and they all gave like answer. That man's spirit respire within his body has been granted me to learn by personal experience. On one occasion the angels were allowed to control my respiration, and to diminish it at pleasure, and at length to withdraw it, until only the respiration of my spirit remained, which was then perceptible to sense. A like experience was granted me when permitted to learn the state of the dying (as may be seen in the work on *Heaven and Hell*, n. 449). I have sometimes been brought into the respiration of my spirit only, which I have then sensibly perceived to be in accord with the common respiration of heaven. Also many times I have been in a state like that of angels, and also raised up into heaven to them, and being then out of the body in the spirit, I conversed with angels with respiration in the same manner as in the world. From this and other personal evidence it has been made clear to me that man's spirit respire, both in the body and after it has left the body, that the respiration of the spirit is so silent as not to be perceptible to man, and that it inflows into the manifest respiration of the body almost as cause flows into effect, or thought into the lungs and through the lungs into speech. From all this it is also evident that conjunction of spirit and body in man is by means of the correspondence of the cardiac and pulmonic movement in both.

392. Quod duo illi motus, cardiacus et pulmonaris, existant et persistent, est quia universum caelum angelicum tam in communi quam in particulari in binis illis vitae motibus est, quod universum caelum angelicum in illis sit, est quia Dominus e Sole, ubi Ipse est, et qui ab Ipso, infundat illos, nam Sol ille duos illos motus a Domino agit et quia omnia caeli et mundi a Domino per illum Solem in tali nexu ex forma pendent, sicut opus concatenate a primo ad ultima, et quia amoris et sapientiae vita ab Ipso est, et omnes vires universi a vita sunt, patet quod non aliunde sit origo. Quod variatio illorum sit secundum amoris et sapientiae receptionem, sequitur.

393. De correspondentia illorum motuum in sequentibus plura dicentur, ut qualis illa correspondentia est apud illos qui cum caelo respirant, et qualis apud illos qui cum inferno, tum qualis apud illos qui loquuntur cum caelo, et cogitant cum inferno, ita qualis apud hypocritas, assentatores, simulatores, et alios

QUOD EX CORRESPONDENTIA CORDIS CUM VOLUNTATE
ET INTELLECTUS CUM PULMONE, SCIRI POSSINT
OMNIA QUAE DE VOLUNTATE ET INTELLECTU,
SEU DE AMORE ET SAPIENTIA, ITA QUAE DE
ANIMA HOMINIS, SCIRI POSSUNT.

394. In orbe erudito sudarunt multi in inquisitione de anima, sed quia nihil sciverunt de mundo spirituali, et de statu hominis post mortem, non potuerunt aliter quam condere hypotheses, non de anima qualis est, sed de operatione ejus in corpus de anima qualis est, non potuerunt aliam ideam habere, quam sicut de purissimo quodam in aethere, et de ejus continente quam sicut de aethere De hoc tamen non ausi sunt nisi pauca vulgare, ne aliquid naturale animae addicarent, scientes quod anima spiritualis sit Nunc quia ita conceperunt animam, et tamen notum illis fuit quod anima operetur in corpus, et producat omnia ejus, quae ad sensum et ad motum ejus se referunt, ideo sudarunt, ut dictum est, in inquisitione de operatione animae in corpus, quam quidam dixerunt fieri per influxum, et quidam per harmoniam Sed quia sic

392. These two movements, the cardiac and the pulmonic, derive their origin and persistence from this, that the whole angelic heaven, in general and in particular, is in these two movements of life, and the whole angelic heaven is in these movements because the Lord pours them forth from the sun, where He is, and which is from Him, for these two movements are maintained by that sun from the Lord. It is evident that such is their origin, since all things of heaven and all things of the world depend on the Lord through that sun in a connection, by virtue of form, like a chain-work from the first to outmosts, also since the life of love and wisdom is from the Lord, and all the forces of the universe are from life. That the variation of these movements is according to the reception of love and wisdom, also follows.

393. More will be said of the correspondence of these movements in what follows, as what the nature of that correspondence is in those who respire with heaven, and what it is in those who respire with hell, also what it is in those who speak with heaven, but think with hell, thus what it is with hypocrites, flatterers, deceivers, and others.

FROM THE CORRESPONDENCE OF THE HEART WITH THE
WILL AND OF THE LUNGS WITH THE UNDERSTANDING,
EVERYTHING MAY BE KNOWN THAT CAN BE KNOWN
ABOUT THE WILL AND UNDERSTANDING, OR ABOUT
LOVE AND WISDOM, THEREFORE ABOUT THE SOUL OF
MAN

394. Many in the learned world have wearied themselves with inquiries respecting the soul, but as they knew nothing of the spiritual world, or of man's state after death, they could only frame theories, not about the nature of the soul, but about its operation in the body. Of the nature of the soul they could have no idea except as something most pure in the ether, and of its containing form they could have no idea except as being ethereal. But knowing that the soul is spiritual, they dared not say much about the matter openly, for fear of ascribing to the soul something natural. With this conception of the soul, and yet knowing that the soul operates upon the body, and produces all things in it that relate to its sensation and motion, they have labored hard, as was said, with inquiries respecting the operation of the soul upon the body. This has been held by some

non aliquid detectum est, in quo mens, quae videre vultum ita sit, acquiescere potest, ideo mihi datum est loqui cum angelis, et per illorum sapientiam de ea re illustrari; ex qua hoc est, quod anima hominis, quae vivit post mortem, sit ejus spiritus, et quod ille sit in perfecta forma homo, et quod hujus anima sit voluntas et intellectus, et quod horum anima sit amor et sapientia a Domino, et quod haec duo sint quae faciunt vitam hominis, quae a solo Domino est, et quod Dominus faciat, propter receptionem Ipsius ab homine, ut vita appareat sicut sit hominis Sed ne homo vitam addicat sibi ut suam, et sic se a receptione Ipsius subducat, etiam Dominus docuit quod omne amoris quod vocatur bonum, et omne sapientiae quod vocatur verum, sit ab Ipso, et nihil eorum ab homine, et quia illa duo sunt vita, quod omne vitae, quod vita, sit ab Ipso

395. Quoniam anima, quoad ipsum Esse ejus, est amor et sapientia, et haec duo a Domino apud hominem sunt, ideo apud hominem creata sunt duo receptacula, quae etiam sunt habitacula Domini apud hominem, unum pro amore, et alterum pro sapientia illud quod pro amore est, vocatur voluntas, et alterum quod pro sapientia vocatur intellectus Nunc quia Amor et Sapientia in Domino distincte unum sunt (videatur supra, n. 17-22), ac Divinus Amor est Divinae Sapientiae Ipsius, et Divina Sapientia est Divini Amoris Ipsius (n. 34-39); et illa similiter procedunt a Deo Homine, hoc est, Domino, ideo in homine duo illa receptacula et habitacula, quae vocantur voluntas et intellectus, a Domino ita creata sunt, ut distincte duo sint, sed usque ut unum faciant in omni operatione et in omni sensatione, non enim potest voluntas et intellectus separari in illis Verum ut homo possit receptaculum et habitaculum fieri, ex necessitate finis, factum est, quod intellectus hominis possit supra proprium amorem ejus elevari in quandam lucem sapientiae, in cujus amore non est, et per id videre et doceri quomodo victurus est, ut quoque in illum amorem veniat, et sic fruiturus beatitudine in aeternum Nunc quia homo facultate elevandi intellectum supra amorem suum proprium abusus est, ideo destruxit id apud se, quod potuit esse receptaculum et habitaculum Domini, hoc est, amoris et sapientiae a Domino, faciendo voluntatem habitaculum amoris sui et mundi, ac intellectum habita-

to be effected by influx, and by some to be effected by harmony. But as this investigation has disclosed nothing in which the mind anxious to see the real truth can acquiesce, it has been granted me to speak with angels, and to be enlightened on the subject by their wisdom, the fruits of which are as follows. Man's soul, which lives after death, is his spirit, and is in complete form a man, the soul of this form is the will and understanding, and the soul of these is love and wisdom from the Lord, these two are what constitute man's life, which is from the Lord alone, yet for the sake of man's acceptance of Him, He causes life to appear as if it were man's, but that man may not claim life for himself as his own, and thus withdraw himself from acceptance of the Lord, the Lord has also taught that everything of love, which is called good, and everything of wisdom, which is called truth, is from Him, and nothing of these from man, and as these two are life, that everything of life which is life is from Him.

395. Since the soul in its very *esse* is love and wisdom, and these two in man are from the Lord, there have been created in man two receptacles, which are also the dwelling-places of the Lord in man, one for love, the other for wisdom, the one for love called the will, the other for wisdom called the understanding. Now since Love and Wisdom in the Lord are one distinctly (as may be seen above, n 17-22), and Divine Love is of Divine Wisdom, and Divine Wisdom is of Divine Love (n 34-39), and since these so go forth from God-Man, that is, from the Lord, therefore these two receptacles and dwelling-places of the Lord in man, the will and understanding, were so created by the Lord as to be distinctly two, and yet make one in every operation and every sensation, for in these the will and understanding cannot be separated. Nevertheless, to enable man to become a receptacle and dwelling-place of the Lord, it is provided, as necessary to this end, that man's understanding can be raised above his proper love into some light of wisdom in the love of which the man is not, and that he can thereby see and be taught how he must live if he would come into that higher love, and thus enjoy eternal happiness. But by the misuse of this power to elevate the understanding above his proper love, man has destroyed in himself that which might have been the receptacle and abode of the Lord (that is, of love and wisdom from the Lord), by making the will an abode for the love of self and the world, and the understanding an abode for whatever confirms those loves. From this it has come that these two

culum confirmationum amorum illorum Haec origo est, quod bina illa habitacula, voluntas et intellectus, facta sint habitacula amoris infernalis, et per confirmationes pro illis, cogitationis infernalis, quam in inferno reputant pro sapientia

396. Quod amor sui et amor mundi sint amores infernales, et quod homo in illos potuerit venire, et sic destruere voluntatem et intellectum apud se, est causa, quia amor sui et amor mundi ex creatione sunt caelestes, sunt enim amores naturalis hominis inservientes amoribus spiritualibus, sicut fundamenta inserviunt pro domibus: nam homo ex amore sui et mundi vult bene suo corpori, vult nutrirī, vestiri, habitare, consuleire suae domui, ambire functiones usus causa, immo honorari secundum dignitatem rei quam administrat, propter obedientiam, et quoque ex jucundis mundi delectari et recreari, sed haec omnia propter finem, qui erit usus per illa enim in statu est seivire Domino, et seivire proximo, at cum amor serviendi Domino et serviendi proximo est nullus, et amor serviendi sibi ex mundo solus, tunc amor ille a caelesti fit infernalis, nam facit ut homo immergat suam mentem et suum animum suo proprio, quod in se est omne malum

397. Nunc ne homo per intellectum sit in caelo, sicut potest, et per voluntatem in inferno, et ne sic mentem divisam habeat, ideo post mortem omne intellectus, quod supra amorem proprium ejus est, removetur Unde fit, quod voluntas et intellectus apud omnes tandem unum agant, apud illos qui in caelo sunt voluntas amat bonum, et intellectus cogitat verum, apud illos autem qui in inferno sunt, voluntas amat malum, et intellectus cogitat falsum Similiter facit homo in mundo, quando ex suo spiritu cogitat, quod fit cum solus est, tametsi multi aliter cum in corpore sunt, quod fit cum non soli sunt Quod tunc aliter, est quia intellectum suum elevant supra proprium voluntatis suae seu spiritus sui amorem Haec dicta sunt, ut sciatur quod voluntas et intellectus duo distincta sint, et quod tamen creata sint ut unum agant, et quod ad unum agendum, si non prius, usque post mortem adigantur

398. Nunc quia amor et sapientia, et inde voluntas et intellectus sunt quae vocantur anima, et in sequentibus

abodes, the will and understanding, have become abodes of infernal love and by confirmations in favor of these loves, abodes of infernal thought, which in hell is esteemed as wisdom

396. The reason why the love of self and love of the world are infernal loves, and yet man was given the power to come into them and thus pervert the will and understanding within him, is as follows the love of self and the love of the world by creation are heavenly loves, for they are loves of the natural man serviceable to spiritual loves, as a foundation is to a house For man, from the love of self and the world, seeks the welfare of his body, desires food, clothing, and habitation, is solicitous for the good of his family, and to secure employment for the sake of use, and even, in the interest of obedience, to be honored according to the dignity of the affairs which he administers, and to find delight and refreshment in worldly enjoyment, yet all this for the sake of the end, which must be use For through these things man is in a state to serve the Lord and to serve the neighbor When, however, there is no love of serving the Lord and serving the neighbor, but only a love of serving himself by means of the world, then from being heavenly that love becomes hellish, for it causes a man to sink his mind and disposition in what is his own, and that in itself is wholly evil

397. Now that man may not by the understanding be in heaven while by the will he is in hell, as is possible, and thereby have a divided mind, after death everything of the understanding which transcends its proper love is removed, whereby it comes that in everyone the will and understanding finally make one With those in heaven the will loves good and the understanding thinks truth, but with those in hell the will loves evil and the understanding thinks falsity It is the same with man in this world when he is thinking from his spirit, as he does when alone, yet many, so long as they are in the body, when they are not alone think otherwise. They then think otherwise because they raise their understanding above the proper love of their will, that is, of their spirit These things have been said, to make known that the will and understanding are two distinct things, although created to act as one, and that they are made to act as one after death, if not before

398. Now since love and wisdom, and therefore will and understanding, are what are called the soul, and how the soul acts upon the body, and effects all its operations, is to be shown in what follows, and since this may be known from the corre-

dicendum est quomodo anima agit in corpus, et operatur omnia ejus, et hoc sciri potest ex correspondentia cordis cum voluntate, et pulmonis cum intellectu, ideo per correspondentiam illam detecta sunt haec quae sequuntur.

- (i) *Quod amor seu voluntas sit ipsa vita hominis*
- (ii) *Quod amor seu voluntas in humanam formam continue nitatur, et in omnia quae humanae formae sunt*
- (iii) *Quod amor seu voluntas absque conjugio cum sapientia seu intellectu non possit per humanam suam formam aliquid facere*
- (iv) *Quod amor seu voluntas praeparet domum seu thalamum pro futura conjugee, quae est sapientia seu intellectus*
- (v) *Quod amor seu voluntas etiam praeparet omnia in humana sua forma, ut conjunctionem cum sapientia seu intellectu possit agere*
- (vi) *Quod cum nuptiae factae sunt, prima conjunctio sit per affectionem sciendi, ex qua affectio veri*
- (vii) *Quod altera conjunctio sit per affectionem intelligendi, ex qua perceptio veri*
- (viii) *Quod tertia conjunctio sit per affectionem videndi id, ex qua cogitatio*
- (ix) *Quod amor seu voluntas per tres illas conjunctiones in sua vita sensitiva et in sua vita activa sit*
- (x) *Quod amor et voluntas introducat sapientiam seu intellectum in omnia domus suae*
- (xi) *Quod amor seu voluntas nihil agat nisi in conjunctione cum illa*
- (xii) *Quod amor seu voluntas se jungat sapientiae seu intellectui, ac faciat ut sapientia seu intellectus reciprocè coniungatur*
- (xiii) *Quod sapientia seu intellectus ex potentia sibi data ab amore seu voluntate possit elevari, ac recipere illa quae lucis sunt e caelo, ac percipere illa*
- (xiv) *Quod amor seu voluntas similiter possit elevari, ac percipere illa quae caloris sunt e caelo, si amat suam conjugem in illo gradu*
- (xv) *Quod amor et voluntas alioutr retrahat sapientiam seu intellectum a sua elevatione, ut secum unum agat*
- (xvi) *Quod amor seu voluntas purificetur a sapientia in intellectu, si simul eleventur*
- (xvii) *Quod amor seu voluntas conspurcetur in intellectu et ab illo, si non simul eleventur*
- (xviii) *Quod amor purificatus a sapientia in intellectu fiat spiritalis et caelestis*
- (xix) *Quod amor conspurcatus in intellectu et ab illo, fiat naturalis et sensualis*
- (xx) *Quod usque remaneat facultas intelligendi, quae vocatur rationalitas, et facultas agendi quae vocatur libertas*

spondence of the heart with the will, and of the lungs with the understanding, by that correspondence what follows is disclosed

- (i) *Love or the will is man's very life*
- (ii) *Love or the will strives unceasingly towards the human form and all things of that form*
- (iii) *Love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding*
- (iv) *Love or the will prepares a house or bridal bed for its future wife, which is wisdom or the understanding*
- (v) *Love or the will also prepares all things in its own human form, that it may act conjointly with wisdom or the understanding*
- (vi) *After the nuptials, the first conjunction is through an affection for knowing, from which springs an affection for truth*
- (vii) *The second conjunction is through an affection for understanding, from which springs perception of truth*
- (viii) *The third conjunction is through an affection for seeing truth, from which springs thought*
- (ix) *Through these three conjunctions love or the will is in its sensitive life and in its active life*
- (x) *Love or the will introduces wisdom or the understanding into all things of its house*
- (xi) *Love or the will does nothing except in conjunction with wisdom or the understanding*
- (xii) *Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it*
- (xiii) *Wisdom or the understanding, from the potency given to it by love or the will, can be elevated, and can receive such things as are of light out of heaven, and perceive them*
- (xiv) *Love or the will can in like manner be elevated and can perceive such things as are of heat out of heaven, provided it loves its consort in that degree*
- (xv) *Otherwise love or the will draws down wisdom or the understanding from its elevation, that it may act as one with itself*
- (xvi) *Love or the will is purified by wisdom in the understanding, if they are elevated together*
- (xvii) *Love or the will is defiled in the understanding and by it, if they are not elevated together*
- (xviii) *Love, when purified by wisdom in the understanding, becomes spiritual and celestial*
- (xix) *Love, when defiled in the understanding and by it, becomes natural and sensual*

- (xλi) *Quod amor spiritualis et caelestis sit amor erga proximum et amor in Dominum et quod amor naturalis et sensualis sit amor mundi et amor sui*
 (xλii) *Quod simile sit cum charitate et fide, et cum illarum conjunctione, ut est cum voluntate et intellectu, et cum horum conjunctione*

399. (1) *Quod amor seu voluntas sit ipsa vita hominis*, sequitur a correspondentia cordis cum voluntate, (de qua supra, n 378-381,) nam sicut cor agit in corpore, ita voluntas in mente, et sicut omnia corporis pendent quoad existentiam et quoad motum a corde, ita omnia mentis quoad existentiam et quoad vitam a voluntate. Dicitur *a voluntate*, sed intelligitur ab amore, quia voluntas est receptaculum amoris, et amor est ipsa vita (videatur supra, n 1-3), et amor qui est ipsa vita, est a solo Domino. Quod ex corde et ejus expansione in corpus per arterias et venas, sciri possit quod amor seu voluntas sit vita hominis, est quia illa quae sibi correspondent similiter agunt, cum discrimine quod unum sit naturale et alterum spirituale. Quomodo cor agit in corpore, patet ex anatomia, ut quod omne id vivat, aut in vitae obsequio sit, ubi cor per vasa a se emissa agit, et quod omne id non vivat, ubi cor per vasa sua non agit. Et praeterea cor est primum et ultimum, quod in corpore agit quod sit primum, constat ex embryonibus, et quod sit ultimum, constat ex morientibus, et quod absque cooperatione pulmonis agat, constat ex suffocatis, et ex deliquis. Inde videri potest, quod sicut vita corporis succenturiata pendet a solo corde, ita similiter vita mentis a sola voluntate, et quod voluntas similiter vivat cessante cogitatione, sicut cor cessante respiratione, ut quoque patet ex embryonibus, morientibus, suffocatis et deliquis. Ex quibus sequitur, quod amor seu voluntas sit ipsa vita hominis.

400. [(11)] *Quod amor seu voluntas in humanam formam continue utatur, et in omnia quae humanae formae sunt*, patet a correspondentia cordis cum voluntate, nam notum est, quod omnia corporis formentur in utero, et quod formentur per fibras e cerebris, et per vasa sanguinea ex corde, et quod contexturae omnium organorum et viscerum ex illis binis fiant. ex quo patet, quod omnia hominis ex vita voluntatis, quae est amor, a principis suis e cerebris per fibras existant, et quod omnia corporis ejus ex

- (λλ) *The capacity to understand called rationality, and the capacity to act called freedom, still remain*
- (λλI) *Spiritual and celestial love is love towards the neighbor and love to the Lord, and natural and sensual love is love of the world and love of self*
- (λλII) *It is the same with charity and faith and their conjunction as with the will and understanding and their conjunction.*

399. (1) *Love or the will is man's very life* This follows from the correspondence of the heart with the will (considered above, n 378–381) For as the heart acts in the body, so does the will act in the mind, and as all things of the body depend for existence and motion upon the heart, so do all things of the mind depend for existence and life upon the will It is said, upon the will, but this means upon the love, because the will is the receptacle of love, and love is life itself (see above, n 1–3), and love, which is life itself, is from the Lord alone By the heart and its extension into the body through the arteries and veins it can be seen that love or the will is the life of man, for the reason that things which correspond to each other act in the same way, except that one is natural and the other spiritual How the heart acts in the body is evident from anatomy, which shows that wherever the heart acts by means of the vessels thrown out from it, everything is alive or is subservient to life, but where the heart by means of its vessels does not act, everything is lifeless Moreover, the heart is the first and last thing to act in the body That it is the first is evident from the fetus, and that it is the last is evident from the dying, and that it may act without the co-operation of the lungs is evident from cases of suffocation and swooning, from which it can be seen that the life of the mind depends solely upon the will, in the same way as the substitute life of the body depends on the heart alone, and that the will lives when thought ceases, in the same way as the heart lives when breathing ceases This also is evident from the fetus, from the dying, and from cases of suffocation and swooning From which it follows that love or the will is man's very life

400. (II) *Love or the will strives unceasingly towards the human form and all things of that form* This is evident from the correspondence of heart and will For it is known that all things of the body are formed in the womb, and that they are formed by means of fibres from the brain and blood vessels from the heart, and that out of these two the tissues of all

corde per arterias et venas Ex his manifeste patet, quod vita, quae est amor et inde voluntas, in humanam formam continue nitatur, et quia humana forma consistit ex omnibus illis quae in homine sunt, sequitur quod amor seu voluntas in continuo conatu et nisu formandi omnia illa sit quod conatus et nisus sit in humanam formam, est quia Deus est Homo, ac Divinus Amor et Divina Sapientia est Vita Ipsius, e qua omne vitae est Quisque videre potest, quod nisi Vita, quae est ipse Homo, ageret in id quod in se non vita est, non potuisset aliquid tale formari quod in homine est, in quo sunt millia millium quae unum faciunt, ac unanimiter conspirant ad imaginem Vitae a qua, ut possit homo receptaculum et habitaculum Ipsius fieri Ex his videri potest, quod amor, et ex amore voluntas, et ex voluntate cor, in humanam formam continue nitantur

401. (III) *Quod amor seu voluntas absque conjugio cum sapientia seu intellectu non possit per humanam suam formam aliquid facere* Hoc etiam patet ex correspondentia cordis cum voluntate Homo embryo vivit corde, sed non pulmone, non enim tunc a corde influit sanguis in pulmonem, et ei dat facultatem respirandi, sed per foramen in ventriculum cordis sinistrum, quare embryo non tunc aliquid corporis potest movere, jacet enim confasciatus, nec potest aliquid sentire, organa enim sensuum sunt occlusa Simile est cum amore seu voluntate, ex qua usque vivit, sed in obscuro, hoc est, absque sensu et actu. At vero ut primum aperitur pulmo, quod fit post enixum, tunc incipit sentire et agere, ac similiter velle et cogitare Ex his constare potest, quod amor seu voluntas absque conjugio cum sapientia seu intellectu non possit per humanam suam formam aliquid facere

402. (IV) *Quod amor seu voluntas praeparat domum seu thalamum pro futura conjugee, quae est sapientia seu intellectus* In universo creato et in singulis ejus est conjugium boni et veri, et hoc inde est, quia bonum est amoris et verum est sapientiae, et haec duo in Domino sunt, et ex Ipso omnia creata sunt Hoc conjugium quomodo in homine existit, videri potest in speculo in conjunctione cordis cum pulmone, nam cor correspondet amoris seu bono, ac pulmo sapientiae seu vero (ut supra, n 378-381,

organs and viscera are made, by which it is evident that all things of man have their existence from the life of the will, which is love, from their first principles, out of the brains, through the fibres, and all things of his body out of the heart through the arteries and veins. From this it is clearly evident that life (which is love and the will therefrom), strives unceasingly towards the human form. And as the human form is made up of all the things there are in man, it follows that love or the will is in a continual conatus and effort to form all these. There is a conatus and effort towards the human form, because God is a Man, and Divine Love and Divine Wisdom is His life, and from His life is everything of life. Any one can see that unless Life which is very Man acted into that which in itself is not life, the formation of anything such as exists in man would be impossible, in whom are thousands of thousands of things that make one thing, and that unanimously aspire to an image of the Life from which they spring, that man may become a receptacle and abode of that Life. From all this it can be seen that love, and out of the love the will, and out of the will the heart, strives unceasingly towards the human form.

401. (111) *Love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding.* This also is evident from the correspondence of heart and will. The embryo man lives by the heart, not by the lungs. For in the fetus the blood does not flow from the heart into the lungs, giving him ability to respire, but it flows through the *foramen ovale* into the left ventricle of the heart, consequently the fetus is unable to move any part of his body, but lies bound up, neither has he sensation, for his organs of sense are closed. It is the same with love or the will, from which the fetus lives indeed, though obscurely, that is, without sensation or action. But as soon as the lungs are opened, which is the case from birth, he begins to feel and act, and likewise to will and think. From all this it can be seen, that love or the will is unable to effect anything by means of its human form without a marriage with wisdom or the understanding.

402. (1V) *Love or the will prepares a house or bridal bed for its future wife, which is wisdom or the understanding.* In the created universe and in each of its particulars there is a marriage of good and truth, and this is so because good is of love and truth is of wisdom, and these two are in the Lord, and out of Him all things are created. How this marriage has existence in man can be seen mirrored in the conjunction of the heart with

382-384). Ex illa conjunctione videri potest, quomodo amor seu voluntas desponsat sibi sapientiam seu intellectum, et postea ducit illam seu quasi conjugium cum illa in it, desponsat sibi illam, per quod praepararet domum seu thalamum pro illa; et ducit illam per quod conjugat illam sibi per affectiones, et dein agat sapientiam cum illa in domo ista. Quod ita sit, non plene describi potest nisi quam lingua spirituali, quia amor et sapientia, et inde voluntas et intellectus, sunt spirituales, quae quidem naturali lingua possunt tradi, sed non ad perceptionem nisi obscuram, propter inscitiam quid amor, quid sapientia, tum quid affectiones boni, et quid affectiones sapientiae quae sunt affectiones veri. Sed usque videri potest qualis desponsatio et quale conjugium amoris cum sapientia, seu voluntatis cum intellectu est, per parallelismum, qui datur per correspondentiam illorum cum corde et pulmone. simile enim est cum his ut cum illis, tam simile ut prorsus nihil differat, praeter quod unum sit spirituale, et alterum naturale. Ex corde itaque et pulmone constat, quod cor primum formet pulmonem, et postea se conjugat cum illo, format pulmonem in embryone, et se coniungit cum illo post enixum. Hoc facit cor in sua domo, quae vocatur pectus, ubi contubernium eorum est, separatum a reliquis corporis per septum quod vocatur diaphragma, et per involucrum quod vocatur pleura. Simile est cum amore et sapientia, seu cum voluntate et intellectu.

403. (v) *Quod amor seu voluntas praeparat omnia in humana sua forma, ut conjunctum cum sapientia seu intellectu possit agere.* Dicitur voluntas et intellectus, sed probe sciendum est, quod voluntas sit totus homo, est enim voluntas cum intellectu in principis in cerebris, ac in principiat in corpore, et inde in toto et in qualibet parte, ut supra (n. 365-367,) ostensum est. inde constare potest, quod voluntas sit totus homo quoad ipsam formam, tam communem quam omnium particularem, et quod intellectus sit ejus consocia, sicut est pulmo cordis. Caveat sibi quisque ne ideam voluntatis foveat, sicut aliqujus rei separatae a forma humana, est enim eadem. Ex hoc videri potest, non solum quomodo voluntas praeparat thalamum pro intellectu, sed etiam quomodo praeparat omnia in sua domo, quae est universum corpus, ut conjunctum cum intellectu possit agere. Hoc praeparat eo

the lungs; since the heart corresponds to love or good, and the lungs to wisdom or truth (see above, n 378-381, 382-384). From that conjunction it can be seen how love or the will betroths to itself wisdom or the understanding, and afterwards weds it, that is, enters into a kind of marriage with it. Love betroths to itself wisdom by preparing for it a house or bridal bed, and marries it by conjoining it to itself by affections, and afterwards lives wisely with it in that house. How this is cannot be fully described except in spiritual language, because love and wisdom, consequently will and understanding, are spiritual, spiritual things can, indeed, be expressed in natural language, but can be perceived only obscurely, from a lack of knowledge of what love is, what wisdom is, what affections for good are, and what affections for wisdom, that is, affections for truth, are. Yet the nature of the betrothal and of the marriage of love with wisdom, or of will with understanding, can be seen by the parallel that is furnished by their correspondence with the heart and lungs. What is true of these is true of love and wisdom, so entirely that there is no difference whatever except that one is natural and the other spiritual. Thus it is evident from the heart and lungs, that the heart first forms the lungs, and afterwards joins itself to them, it forms the lungs in the fetus, and joins itself to them after birth. Thus the heart does in its abode which is called the breast, where the two are encamped together, separated from the other parts of the body by a partition called the diaphragm and by a covering called the pleura. It is the same with love, and wisdom or with will and understanding.

403. (v) *Love or the will prepares all things in its own human form, that it may act conjointly with wisdom or the understanding.* We say, will and understanding, but it is to be carefully borne in mind that the will is the entire man, for it is the will that, with the understanding, is in first principles in the brains, and in derivatives in the body, consequently in the whole and in every part (see above, n 365-367). From this it can be seen that the will is the entire man as regards his very form, both the general and the particular form of all parts, and that the understanding is its partner, as the lungs are the partner of the heart. Beware of cherishing an idea of the will as something separate from the human form, for it is that same form. From this it can be seen not only how the will prepares a bridal bed for the understanding, but also how it prepares all things in its house (which is the whole body) that it may act conjointly with the un-

modo, quod omnia et singula corporis conjuncta sint intellectui sicut conjuncta sunt voluntati, seu ut omnia et singula corporis sub obsequio intellectus sint, sicut sub obsequio voluntatis sunt. Quomodo omnia et singula corporis ad conjunctionem cum intellectu sicut cum voluntate praeparata sunt, non videri potest, nisi sicut in speculo seu in imagine per scientiam anatomicam in corpore. Per illam scitur quomodo omnia in corpore connexa sunt, ut dum pulmo respirat, omnia et singula in toto corpore a respiratione pulmonis agantur, dum etiam a pulsu cordis. Ex anatomia notum est, quod cor conjunctum sit pulmoni per auriculas, et quod hae continuantur in pulmonum interiora, tum quod omnia viscera totius corporis cum camera pectoris per ligamenta conjuncta sint, ac ita conjuncta, ut dum pulmo respirat, omnia et singula in communi et in parte aliquid ex respiratorio motu recipiant. cum enim pulmo tumescit, tunc costae expandunt thoracem, pleura dilatatur, et diaphragma diducitur, et cum his omnia inferiora corporis, quae per ligamenta ex illis connexa sunt, per actus pulmonicos recipiunt aliquem actum. ne memorem plura, ne illi qui non in scientia anatomica sunt, ex ignorantia terminorum illius scientiae in obscuritatem de hac re veniant. Consule modo anatomiae gnaros et sagaces, annon omnia in toto corpore a pectore ad imum ita colligata sint, ut tumescente per respirationem pulmone, omnia et singula excitentur in actum pulmonico synchronum. Ex his nunc patet, qualis praeparata est conjunctio intellectus cum omnibus et singulis formae humanae a voluntate. rimare modo nexus, et lustra illos oculo anatomico, et postea secundum nexus spectata cooperationem illorum cum pulmone respirante et cum corde, et dein pro pulmone cogita intellectum, et pro corde voluntatem, et videbis.

404. (vi) *Quod cum nuptiae factae sunt, prima conjunctio sit per affectionem sciendi, ex qua affectio veri*

Per nuptias intelligitur status hominis post partum, a statu ignorantiae usque ad statum intelligentiae et ab hoc ad statum sapientiae. Primus status, qui est merae ignorantiae, hic non per nuptias intelligitur, quia tunc nulla cogitatio intellectus est, sed sola affectio obscura quae amoris seu voluntatis, hic status est initiamentum ad nuptias. Quod in secundo statu, qui est homini in pueritia, sit affec-

derstanding This it prepares in such a way that as each and every thing of the body is conjoined to the will, so is it conjoined to the understanding, in other words, that as each and every thing of the body is submissive to the will, so is it submissive to the understanding How each and every thing of the body is prepared for conjunction with the understanding as well as with the will, can be seen only in the body, as in a mirror or image, by the aid of anatomical knowledge, which shows how all things in the body are so connected, that when the lungs respire each and every thing in the entire body is moved from the respiration of the lungs, and at the same time from the beating of the heart Anatomy shows that the heart is joined to the lungs through the auricles, which are continued into the interiors of the lungs, also that all the viscera of the entire body are joined through ligaments to the chamber of the breast, and so joined that when the lungs respire, each and all things, in general and in particular, partake of the respiratory motion Thus when the lungs are inflated, the ribs expand the thorax, the pleura is dilated, and the diaphragm is stretched wide, and with these all the lower parts of the body, which are connected with them by ligaments therefrom, receive some action through the pulmonic action, not to mention further facts, lest those who have no knowledge of anatomy, on account of their ignorance of its terms should be confused in regard to the subject Consult any skilful and discerning anatomist whether all things in the entire body, from the breast down, be not so bound together, that when the lungs expand by respiration, each and all of them are moved to action synchronous with the pulmonic action From all this the nature of the conjunction prepared by the will between the understanding and each and every thing of the human form is now evident Only explore the connections well and scan them with an anatomical eye, then, following the connections, consider their co-operation with the breathing lungs and with the heart, and finally, in thought, substitute for the lungs the understanding, and for the heart the will, and you will see

404. (vi) *After the nuptials, the first conjunction is through an affection for knowing, from which springs an affection for truth* By the nuptials is meant man's state after birth, from a state of ignorance to a state of intelligence, and from this to a state of wisdom The first state, however, which is one of pure ignorance, is not meant by nuptials, because there is then no thought from the understanding, and only an obscure affection

tio sciendi, notum est. per hanc puer infans discit loqui, et discit legere, et postea discit successive talia quae intellectus sunt. Quod amor qui est voluntatis, id operetur, non potest in dubium vocari, nam nisi amor seu voluntas ageret id, non fieret. Quod affectio sciendi sit cuius homini post nativitatem, et quod per illam discat talia, ex quibus intellectus per gradus formatur, crescit et perficitur, quisque dum ex ratione consulit experientiam, agnoscit. Quod inde sit affectio veri, etiam patet; nam cum homo ex affectione sciendi factus est intelligens, non ita fertur affectione ad sciendum, sicut affectione ad ratiocinandum, et ad concludendum talia quae ejus amoris sunt, sive sint oeconomica, sive civilia, sive moralia. Cum haec affectio elevatur usque ad spiritualia, fit illa affectio veri spiritualis. Quod ejus primum seu initium fuerit affectio sciendi, videri potest ex eo, quod affectio veri sit exaltata affectio sciendi, nam affici veris, est ex affectione velle scire illa, et cum invenit illa, ex jucundo affectionis haurire illa.

(vii) *Quod altera conjunctio sit per affectionem intelligendi, ex qua perceptio veri*, patet cuius, qui hoc ex rationali intuitionem vult lustrare. Ex rationali intuitionem patet, quod affectio veri et perceptio veri sint binae facultates intellectus, quae apud quosdam in unum conveniunt, et apud quosdam non apud illos in unum conveniunt, qui volunt intellectu percipere vera, et non apud illos qui solum volunt scire vera. Patet etiam, quod quisque tantum in perceptione veri sit, quantum in affectione intelligendi est. deme enim affectionem intelligendi verum, et nulla perceptio veri erit, at da affectionem intelligendi verum et erit perceptio ejus secundum gradum affectionis ejus; nam homini, cui integra est ratio, nusquam deest perceptio veri, dummodo illi est affectio intelligendi verum. Quod facultas intelligendi verum, quae vocatur rationalitas, sit cuius homini, supra ostensum est.

(viii) *Quod tertia conjunctio sit per affectionem videndi id, ex qua cogitatio*. Quod aliud sit affectio sciendi, aliud affectio intelligendi, et aliud affectio videndi id,—seu quod aliud sit affectio veri, aliud perceptio veri, et aliud cogitatio, non patet nisi quam obscure apud illos, qui non possunt distincte percipere operationes mentis, sed patet

from the love or will This state is preliminary to the nuptials In the second state, which belongs to man in childhood, there is, as we know, an affection for knowing, by means of which the infant child learns to speak and to read, and afterwards gradually learns such things as belong to the understanding That it is love, belonging to the will, that effects this, cannot be doubted, for unless it were effected by love or the will it would not be done That every man has, after birth, an affection for knowing, and through that acquires the knowledge by which his understanding is gradually formed, enlarged, and perfected, is acknowledged by every one who thoughtfully takes counsel of experience It is also evident that from this comes an affection for truth, for when man, from an affection for knowing, has become intelligent, he is led not so much by an affection for knowing as by an affection for reasoning and forming conclusions on subjects which he loves, whether economical or civil or moral When this affection is raised to spiritual things, it becomes an affection for spiritual truth That its first or initiatory state was an affection for knowing, may be seen from the fact that an affection for truth is an exalted affection for knowing, for to be affected by truths is the same as to wish from affection to know them, and when found, to drink them in from the joy of affection

(vii) *The second conjunction is through an affection for understanding, from which springs perception of truth* This is evident to any one who is willing by rational observation to examine the matter From rational observation it is clear that affection for truth and perception of truth are two powers of the understanding, which in some persons harmonize as one, and in others do not They harmonize as one in those who wish to perceive truths with the understanding, but do not in those who only wish to know truths It is also clear that every one is in a perception of truth so far as he is in an affection for understanding, for if you take away the affection for understanding truth, there will be no perception of truth, but give the affection for understanding truth, and there will be perception of truth according to the degree of affection for it No man of sound reason ever lacks perception of truth, so long as he has an affection for understanding truth That every man has a capacity to understand truth, which is called rationality, has been shown above

(viii) *The third conjunction is through an affection for seeing truth, from which springs thought* That affection for knowing is one thing, affection for understanding another, and

clare apud illos qui distincte possunt Quod hoc non nisi quam obscure pateat apud illos qui non distincte percipiunt operationes mentis, est quia simul sunt in cogitatione apud illos qui in affectione veri et in perceptione veri sunt, et cum simul sunt, non distingui possunt Homo in cogitatione manifesta est, cum spiritus ejus cogitat in corpore, quod fit imprimis dum in consortio est cum aliis; at cum est in affectione intelligendi, et per hanc venit in perceptionem veri, tunc est in cogitatione spiritus sui, quae est meditatio, quae quidem cadit in cogitationem corporis, sed tacitam, est enim supra hanc, ac intuetur illa quae cogitationis ex memoria sunt, sicut infra se, nam ex illis vel concludit, vel confirmat At ipsa affectio veri non apperipitur aliter quam sicut voluntatis nisus ex aliquo volup, quod intus est in meditatione sicut vita ejus, ad quod parum attenditur Ex his nunc constare potest, quod haec tria, affectio veri, perceptio veri, et cogitatio, ordine sequantur ex amore, et quod non alibi existant quam in intellectu; cum enim amor intrat intellectum, quod fit cum conjunctio facta est, tunc primum producit affectionem veri, dein affectionem intelligendi id quod scit, et tandem affectionem videndi id in cogitatione corporis quod intelligit, cogitatio enim non aliud est quam visus internus Cogitatio quidem primum existit, quia est mentis naturalis, sed cogitatio ex perceptione veri quae est ex affectione veri, ultimo existit, haec cogitatio est cogitatio sapientiae, illa autem est cogitatio ex memoria per visum mentis naturalis Omnes operationes amoris seu voluntatis extra intellectum non se referunt ad affectiones veri, sed ad affectiones boni

405. Quod haec tria ex amore qui est voluntatis, in intellectu ordine sequantur, ex rationali homine quidem comprehendere potest, sed tamen non clare videri, et sic usque ad fidem confirmari Nunc quia amor qui est voluntatis per correspondentiam unum agit cum corde, ac sapientia quae est intellectus unum agit cum pulmone, ut supra ostensum est, ideo non alibi clarius videri et confirmari possunt illa quae de affectione veri, perceptione veri, et cogitatione, mox supra (n 404) dicta sunt, quam in pulmone et ejus fabrica, quare haec paucis describenda est Cor post partum a dextro suo ventriculo immittit

affection for seeing truth another, or that affection for truth is one thing, perception of truth another, and thought another, is seen but obscurely by those who cannot perceive the operations of the mind as distinct, but is seen clearly by those who can. This is obscurely seen by those who do not perceive the operations of the mind as distinct, because with those who are in an affection for truth and in a perception of truth, these operations are simultaneous in the thought, and when simultaneous they cannot be distinguished. Man is in manifest thought when his spirit thinks in the body, which is especially the case when he is in company with others, but when he is in an affection for understanding, and through that comes into a perception of truth, he is then in the thought of his spirit, which is meditation. This passes, indeed, into the thought of the body, but into silent thought, for it is above bodily thought, and looks upon what belongs to thought from the memory as below itself, drawing therefrom either conclusions or confirmations. But real affection for truth is perceived only as a pressure of will from something pleasurable which is interiorly in meditation as its life, and is little noticed. From all this it can now be seen that these three, affection for truth, perception of truth, and thought, follow in order from love, and that they have existence only in the understanding. For when love enters into the understanding, which it does when their conjunction is accomplished, it first brings forth an affection for truth, then an affection for understanding that which it knows, and lastly, an affection for seeing in the bodily thought that which it understands, for thought is nothing but internal sight. It is true that thought is the first to come forth, because it is of the natural mind, but thought from perception of truth which is from an affection for truth is the last to come forth, this thought is the thought of wisdom, but the other is thought from the memory through the sight of the natural mind. All operations of love or the will outside of the understanding have relation not to affections for truth, but to affections for good.

405. That these three from the will's love follow in order in the understanding can, indeed, be comprehended by the rational man, but yet cannot be clearly seen and thus so proved as to command belief. But as love that is of the will acts as one with the heart by correspondence, and wisdom that is of the understanding acts as one with the lungs (as has been shown above) therefore what has been said (in n 404) about affection for truth, perception of truth, and thought, can nowhere be more

sanguinem in pulmonem ; et post transitum emittit illum in sinistrum suum ventriculum, ^[1]sic aperit pulmonem Hoc facit cor per arterias et venas pulmonares Sunt pulmoni bronchia, quae iamificantur, et tandem abeunt in vesiculas, in quas pulmo admittit aerem et sic respirat. Circum bronchia et ejus ramificationes etiam sunt arteriae et venae, quae bronchiales vocantur, oriundae ex azyga seu vena cava et aorta Hae arteriae et venae ab arteriis et venis pulmonaribus distinctae sunt Ex his patet, quod sanguis per binas vias influat in pulmonem, et per binas vias effluat ex illo. Inde est quod pulmo possit respirare non synchronone cum corde Quod alternae vices cordis, et alternae vices pulmonis non unum agant, notum est Nunc quia correspondentia cordis et pulmonis est cum voluntate et intellectu, ut ostensum est, et conjunctio per correspondentiam est talis, ut sicut unum agit, ita alterum, videri potest ex influxu sanguinis e corde in pulmonem, quomodo voluntas influit in intellectum, et facit illa, quae mox supra (n 404) de affectione et perceptione veri, et de cogitatione, dicta sunt Correspondentia hoc mihi detexit, et plura adhuc de illis, quae non paucis describi possunt Quoniam amor seu voluntas correspondet cordi, ac sapientia seu intellectus correspondet pulmoni, sequitur quod vasa sanguinea cordis in pulmone cor respondeant affectionibus veri, et quod ramificationes bronchiorum pulmonis cor respondeant perceptionibus et cogitationibus ex illis affectionibus Qui indagat omnes texturas pulmonis ex illis originibus, et facit parallelismum cum amore voluntatis et cum sapientia intellectus, ille potest sicut in quadam imagine videre illa quae supra (n 404) dicta sunt, et sic ad fidem confirmari Sed quia illa quae scientiae anatomicae sunt de corde et pulmone, paucis nota sunt, et confirmare aliquid per ignota inducit obscuritatem, ideo supersedeo parallelismum pluribus demonstrare

406. (1x) *Quod amor seu voluntas per tres illas conjunctiones in sua vita sensitiva, et in sua vita activa sit*

Quod amor absque intellectu, seu affectio quae amoris absque cogitatione quae intellectus, in corpore non possit sentire, nec agere, est quia amor absque intellectu est sicut caecus, seu affectio absque cogitatione est sicut in caligine,

clearly seen and proved than in the lungs and the mechanism thereof These, therefore, shall be briefly described After birth, the heart discharges the blood from its right ventricle into the lungs, and after passing through these it is emptied into the left ventricle thus the heart opens the lungs This it does through the pulmonary arteries and veins The lungs have bronchial tubes which ramify, and at length end in ac-cells, into which the lungs admit the air, and thus respire Around the bronchial tubes and their ramifications there are arteries and veins called the bronchial, arising from the *vena azygos* or *vena cava*, and from the *aorta* These arteries and veins are distinct from the pulmonary arteries and veins From this it is evident that the blood flows into the lungs by two ways, and flows out from them by two ways This enables the lungs to respire non-synchronously with the heart That the alternate movements of the heart and the alternate movements of the lungs do not act as one is well known Now, inasmuch as there is a correspondence of the heart and lungs with the will and understanding (as shown above), and inasmuch as conjunction by correspondence is of such a nature that as one acts so does the other, it can be seen by the flow of the blood out of the heart into the lungs how the will flows into the understanding, and produces the results mentioned just above (n 404) respecting affection for and perception of truth, and respecting thought By correspondence this and many other things relating to the subject, which cannot be explained in a few words, have been disclosed to me Whereas love or the will corresponds to the heart, and wisdom or the understanding to the lungs, it follows that the blood vessels of the heart in the lungs correspond to affections for truth, and the ramifications of the bronchia of the lungs to perceptions and thoughts from those affections Whoever will trace out all the tissues of the lungs from these origins, and disclose the analogy with the love of the will and the wisdom of the understanding, will be able to see in an image the things mentioned above (n 404), and thereby attain to a confirmed belief But since a few only are familiar with the anatomical details respecting the heart and lungs, and since confirming a thing by what is unfamiliar induces obscurity, I omit further demonstration of the analogy

406. (ix) *Through these three conjunctions love or the will is in its sensitive life and in its active life* Love without the understanding, or affection, which is of love, without thought, which is of the understanding, can neither feel nor act in the

~intellectus enim est lux e qua amor videt sapientia intellectus etiam est e luce quae procedit a Domino ut Sole Cum itaque amor voluntatis, absque luce intellectus nihil videt, et est caecus, sequitur quod absque luce intellectus etiam sensus corporis in caecitate et obesitate forent, non solum visus et auditus, sed etiam reliqui Quod etiam reliqui sensus, est quia omnis perceptio veri est amor in intellectu, ut supra ostensum est, et omnes sensus corporis trahunt perceptionem suam ex perceptione mentis suae Simile est cum omni actu corporis, nam actus ex amore absque intellectu, est sicut actus hominis in nocte, nescit enim tunc homo quid agit, inde in actu nihil ex intelligentia ac sapientia foret, qui actus non potest vocari actus vivus, actus etiam trahit suum esse ab amore, et suum quale ab intelligentia Praeterea omnis potentia boni est per verum, quare bonum in vero et sic per illud agit, ac bonum est amoris, et verum est intellectus Ex his constare potest, quod amor seu voluntas per tres illas conjunctiones, de quibus supra (n 404), in sua vita sensitiva, et in sua vita activa sit

407. Quod ita sit, ad vivum confirmari potest ex conjunctione cordis cum pulmone, quia talis correspondentia est inter voluntatem et cor, ac inter intellectum et pulmonem, ut sicut amor cum intellectu spiritualiter agit, ita cor cum pulmone naturaliter, inde possunt supradicta sicut in imagine oblata oculo videri Quod homo non in aliqua vita sensitiva sit, nec in aliqua vita activa sit, dum cor et pulmo non simul agunt, constat ex statu embryonis seu infantis in utero, et ex statu ejus post partum Quamdiu homo est embryo, seu in utero, pulmones clausi sunt, inde ei non est aliquis sensus, nec aliquis actus, sensoria sunt occlusa, manus sunt ligatae, similiter pedes, at post partum aperiuntur pulmones, et sicut hi aperiuntur, ita homo sentit et agit, aperiuntur pulmones per immissum e corde sanguinem Quod homo non in aliqua vita sensitiva, nec in aliqua vita activa sit, absque cooperatione cordis et pulmonis, patet quoque a deliquis, in illis solum cor agit, et non pulmo, est enim tunc respiratio adempta quod in illis nulla sensatio sit, nec ulla actio, notum est Simile est cum homine qui suffocatur, sive sit per aquam, sive per ^[1]aliquid quod obstipat laryngem, et

body, since love without the understanding is as it were blind, and affection without thought is as it were in darkness, for the understanding is the light by which love sees. The wisdom of the understanding, moreover, is from the light which proceeds from the Lord as a sun. Since, then, the will's love, without the light of the understanding, sees nothing and is blind, it follows that without the light of the understanding even, the bodily senses would be blind and blunted, not only sight and hearing, but the other senses also, the other senses, because all perception of truth is a property of love in the understanding (as was shown above), and all the bodily senses derive their perception from the mind's perception. The same is true of every bodily act, for action from love without understanding is like man's action at night, when he does not know what he is doing, consequently in such action there would be nothing of intelligence or wisdom. Such action cannot be called living action, for action derives its *esse* from love and its quality from intelligence. Moreover, the whole power of good is by means of truth, consequently good acts in truth, and thus by means of truth, and good is of love, and truth is of the understanding. From all this it can be seen that love or the will through these three conjunctions (see above, n 404) is in its sensitive life and in its active life.

407. That this is so can be proved to the life by the conjunction of the heart with the lungs, because the correspondence between the will and the heart, and between the understanding and the lungs, is such that just as the love acts with the understanding spiritually, so does the heart act with the lungs naturally. From this, what has been said above can be seen as in an image presented to the eye. That man has neither any sensitive life nor any active life, so long as the heart and the lungs do not act together, is evident from the state of the fetus or the infant in the womb, and from its state after birth. So long as man is a fetus, that is, in the womb, the lungs are closed, wherefore he has no feeling nor any action, the organs of sense are sealed up, the hands are bound, likewise the feet, but after birth the lungs are opened, and as they are opened man feels and acts, the lungs are opened by means of the blood sent into them from the heart. That man has neither sensitive life nor active life without the co-operation of the heart and the lungs, is evident also in swoons, when the heart alone acts, and not the lungs, for respiration then ceases, in this case there is no sensation and no action, as is well known. It is the

claudit viam pro respiratione pulmonis, quod homo tunc appareat sicut mortuus, nihil sentiat et nihil agat, et quod usque vivat corde, notum est, redit enim in utramque vitam, sensitivam et activam, ut primum obstipationes pulmonis remotae sunt. Sanguis quidem interea agit circum per pulmonem, sed per arterias et venas pulmonares, sed non per arterias et venas bronchiales, et hac dant homini facultatem respirandi. Simile est cum influxu amoris in intellectum.

408. (x) *Quod amor seu voluntas introducat sapientiam seu intellectum in omnia domus suae*. Per domum amoris seu voluntatis intelligitur totus homo quoad omnia quae ejus mentis sunt; quae quia correspondent omnibus corporis, (ut supra ostensum est,) per domum etiam intelligitur totus homo quoad omnia quae ejus corporis sunt, quae vocantur membra, organa et viscera. Quod pulmo introducatur in omnia illa, similiter ut intellectus in omnia mentis, constare potest ex illis quae supra ostensa sunt. ut, Quod amor seu voluntas praepararet domum seu thalamum pro futura conjugee, quae est sapientia seu intellectus (n 402). et, Quod amor seu voluntas praepararet omnia in humana sua forma, seu in sua domo, ut conjunctum cum sapientia seu intellectu possit agere (n 403). Ex illis, quae ibi dicta sunt, patet, quod omnia et singula in toto corpore per emissam e costis, vertebis, sterno, diaphragmate, peritonaco quod ex illis pendet, ligamenta, ita connexa sint, ut respirante pulmone trahantur et ferantur in actus alternos similiter. Quod alterna respirationis etiam intrent in ipsa viscera usque ad recessus eorum intimos, ex anatome constare potest, nam ligamenta supra memorata cohaerent involucribus viscerum, ac involucra per excitationes intrant usque ad intima eorum, sicut etiam faciunt arteriae et venae per ramificationes. Inde constare potest, quod respiratio pulmonis in omni conjunctione sit cum corde in omnibus et singulis corporis. utque conjunctio omnimoda sit, etiam ipsum cor in pulmonico motu est, jacet enim in sinu pulmonis, et cohaeret ei per auriculas, et cubat super diaphragmate, ex quo etiam arteriae ejus ex motu pulmonico participant. Praeterea ventriculus in simili conjunctione est per cohaerentiam ejus oesophagi cum trachia. Haec anatomica adducta sunt,

same with persons suffocated, either by water or by anything filling up the larynx, and closing the respiratory passage, the man then appears to be dead, he feels nothing and does nothing, and yet he is alive in the heart, as is well known, for he returns to both his sensitive and his active life as soon as the obstruction to the lungs is removed. The blood, it is true, circulates in the meantime through the lungs, but through the pulmonary arteries and veins, not through the bronchial arteries and veins, and these last are what give man the power of breathing. It is the same with the influx of love into the understanding.

408. (x) *Love or the will introduces wisdom or the understanding into all things of its house.* By the house of love or the will is meant the whole man as to all things of his mind, and as these correspond to all things of the body (as shown above), by the house is meant also the whole man as to all things of his body, called members, organs, and viscera. That the lungs are introduced into all these things just as the understanding is introduced into all things of the mind, can be seen from what has been shown above, namely, that love or the will prepares a house or bridal bed for its future wife, which is wisdom or the understanding (n 402), and that love or the will prepares all things in its own human form, that is, in its house, that it may act conjointly with wisdom or the understanding (n 403). From what is there said, it is evident that each and all things in the whole body are so connected by ligaments issuing from the ribs, vertebrae, sternum, and diaphragm, and from the peritonæum which depends on these, that when the lungs respire all are likewise raised and depressed in alternate movements. Anatomy shows that the alternate waves of respiration also enter into the very viscera to their inmost recesses, for the ligaments above mentioned cleave to the sheaths of the viscera, and these sheaths, by their extensions, penetrate to their innermost parts, as do the arteries and veins also by their ramifications. From this it is evident that the respiration of the lungs is in entire conjunction with the heart in each and every thing of the body, and in order that the conjunction may be complete in every respect, even the heart itself is in pulmonic motion, for it lies in the bosom of the lungs and is connected with them by the auricles, and reclines upon the diaphragm, whereby its arteries also participate in the pulmonic motion. The stomach, too, is in similar conjunction with the lungs, by the connection of its oesophagus with the trachea. These anatomical facts are ad-

ob finem ut videatur qualis conjunctio est amoris seu voluntatis cum sapientia seu intellectu, ac utriusque in consortio cum omnibus mentis, nam similis est

409. (XI) *Quod amor seu voluntas nihil agat nisi in conjunctione cum sapientia seu intellectu* Cum enim amor non aliqua vita sensitiva, nec aliqua vita activa est absque intellectu, et cum amor introducit intellectum in omnia mentis, (ut supra, n 407, 408, ostensum est,) sequitur quod amor seu voluntas nihil agat nisi in conjunctione cum intellectu quid enim est ex amore agere absque intellectu? hoc non aliter vocari potest quam irrationale, intellectus enim instruit quid agendum, et quomodo agendum est, hoc nescit amor absque intellectu quapropter tale conjugium est inter amorem et intellectum, ut tametsi duo sunt, usque ut unum agant Simile conjugium est inter bonum et verum, nam bonum est amoris, et verum est intellectus Tale conjugium est in singulis universi, quae a Domino creata sunt, usus illorum se refert ad bonum, ac forma usus ad verum Ex hoc conjugio est quod in omnibus et singulis corporis sit dextrum et sinistrum, et dextrum se refert ad bonum ex quo verum, ac sinistrum ad verum ex bono, ita ad conjunctionem Ex eo est quod paria sint in homine. Sunt duo cerebra, sunt duo hemisphaeria cerebri, sunt duo ventriculi cordis, sunt duo lobuli pulmonis, sunt duo oculi, aures, nares, brachia, manus, lumbi, pedes, renes, testes, et alia, et ubi non sunt paria, ibi est dextrum et sinistrum. Haec sunt, quia bonum spectat verum ut existat, ac verum spectat bonum ut sit. Simile est in caelis angelicis, et in singulis illorum societatibus Plura de his videantur supra (n 401), ubi ostensum est, quod amor seu voluntas absque conjugio cum sapientia seu intellectu non possit per humanam suam formam aliquid facere De conjunctione mali et falsi, quae opposita est conjunctioni boni et veri, alibi dicitur

410. (XII) *Quod amor seu voluntas se conjungat sapientiae seu intellectui, ac faciat ut sapientia seu intellectus recipi ope conjungatur* Quod amor seu voluntas se conjungat sapientiae seu intellectui, patet a correspondentia eorum cum corde et pulmone Experientia anatomica docet, quod cor in suae vitae motu sit dum nondum pulmo Hoc docet experientia ex illis qui deliquum patiuntur, et

duced to show what kind of a conjunction there is of love or the will with wisdom or the understanding, and how the two united are conjoined with all things of the mind, for the spiritual and the bodily conjunction are alike

409. (x1) *Love or the will does nothing except in conjunction with wisdom or the understanding* For as love has no sensitive nor any active life apart from the understanding, and as love introduces the understanding into all things of the mind (as was shown above, n 407, 408), it follows that love or the will does nothing except in conjunction with the understanding. For what is it to act from love without the understanding? Such action can only be called irrational. The understanding teaches what ought to be done and how it ought to be done. Apart from the understanding love does not know this, consequently such is the marriage between love and the understanding, that although they are two, they act as one. There is a like marriage between good and truth, for good is of love and truth is of the understanding. In every particular thing of the universe as created by the Lord there is such a marriage, their use having relation to good, and the form of their use to truth. From this marriage it is that in each and every thing of the body there is a right and a left, the right having relation to good from which truth proceeds, and the left to truth from good, thus to their conjunction. From this it is that there are pairs in man, there are two brains, two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two eyes, ears, nostrils, arms, hands, loins, feet, kidneys, testicles, etc., and where there are not pairs, there is a right and a left this for the reason that good looks to truth that it may have existence, and truth looks to good that it may have being. It is the same in the angelic heavens and in their several societies. On this subject more may be seen above (n 401), where it is shown that love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding. Conjunction of evil and falsity, which is the opposite of the conjunction of good and truth, will be spoken of elsewhere.

410. (x11) *Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it* That love or the will conjoins itself to wisdom or the understanding is plain from their correspondence with the heart and lungs. Anatomical observation shows that the heart is in its life's motion when the lungs are not yet in

ex illis qui suffocantur , tum ex embryonibus in uteris, et ex pullis in ovis Experientia anatomica etiam docet, quod cor, dum solum agit, formet pulmonem, ac adaptet illum, ut possit ibi respirationem agere, et quod etiam reliqua viscera et organa formet, ut in illis possit varios usus agere; organa faciei ut possit sentire, organa motus ut possit agere, et reliqua in corpore, ut possit usus affectionibus amoris correspondentes sistere Ex his primum constat, quod sicut cor talia producit propter varias functiones, quas in corpore obituro est, ita amor similia in receptaculo suo, quod vocatur voluntas, propter varias affectiones, quae faciunt formam ejus, quae quod sit forma humana, supra ostensum est Nunc quia primae et proximae amoris affectiones sunt affectio sciendi, affectio intelligendi, et affectio videndi id quod scit et intelligit, sequitur quod amor pro illis formet intellectum, et quod in illas actualiter veniat, dum incipit sentire et agere, et cum incipit cogitare Quod intellectus nihil ad hoc conferat, constat ex parallelismo cordis et pulmonis, de quo supra Ex his videri potest, quod amor seu voluntas se jungat sapientiae seu intellectui, et non sapientia seu intellectus se amoris seu voluntati; et inde quoque constat, quod scientia quam amor ex affectione sciendi sibi acquirit, ac perceptio veri quam ex affectione intelligendi, et cogitatio quam ex affectione videndi id quod scit et intelligit, non sit intellectus, sed quod sit amoris Cogitationes, perceptiones et inde scientiae, influunt quidem e mundo spirituali, at usque non recipiuntur ab intellectu, sed ab amore secundum ejus affectiones in intellectu Apparet sicut intellectus recipiat illa, et non amor seu voluntas, sed est fallacia Apparet etiam sicut intellectus jungat se amoris seu voluntati, sed hoc etiam est fallacia, amor seu voluntas se jungit intellectui, ac facit ut reciproce jungatur, quod reciproce jungatur, est ex conjugio amoris cum illa, inde fit conjunctio sicut reciproca a vita et inde potentia amoris Simile est cum conjugio boni et veri, nam bonum est amoris, et verum est intellectus bonum agit omnia, ac recipit verum in domum suam, et se jungit cum illo quatenus concordat Potest etiam bonum admittere vera quae non concordant, sed hoc facit ex affectione sciendi, intelligendi,

motion, thus it shows by cases of swooning and of suffocation, also by the fetus in the womb and the chick in the egg. Anatomical observation also shows that the heart, while acting alone, forms the lungs and so adjusts them that it may carry on respiration in them, also that it so forms the other viscera and organs that it may carry on various uses in them, the organs of the face that it may have sensation, the organs of motion that it may act, and the remaining parts of the body that it may exhibit uses corresponding to the affections of love. From all this it can now for the first time be shown that as the heart produces such things for the sake of the various functions which it is afterwards to discharge in the body, so love, in its receptacle called the will, produces like things for the sake of the various affections that constitute its form, which is the human form (as was shown above). Now as the first and nearest of love's affections are an affection for knowing, an affection for understanding, and an affection for seeing what it knows and understands, it follows, that for these affections love forms the understanding and actually enters into them when it begins to feel and to act and to think. To this the understanding contributes nothing, as is evident from the analogy of the heart and lungs (of which above). From all this it can be seen, that love or the will conjoins itself to wisdom or the understanding, and not wisdom or the understanding to love or the will, also it is evident that knowledge, which love acquires to itself by an affection for knowing, and perception of truth, which it acquires by an affection for understanding, and thought which it acquires by an affection for seeing what it knows and understands, are not of the understanding but of love. Thoughts, perceptions, and knowledges therefrom, flow in, it is true, out of the spiritual world, yet they are received not by the understanding but by love, according to its affections in the understanding. It appears as if the understanding received them, and not love or the will, but this is an illusion. It appears also as if the understanding conjoined itself to love or the will, but this, too, is an illusion, love or the will conjoins itself to the understanding, and causes the understanding to be reciprocally conjoined to it. This reciprocal conjunction is from love's marriage with wisdom, wherefrom a conjunction seemingly reciprocal, from the life and consequent power of love, is effected. It is the same with the marriage of good and truth, for good is of love and truth is of the understanding. Good does everything, it receives truth into its house and conjoins itself with it so far as the truth is accordant

et cogitandi sua, dum nondum determinavit se ad usus, qui sunt fines ejus, et vocantur bona ejus. Conjunctio reciproca, seu veri cum bono, est prorsus nulla, quod jungatur reciproce, est ex vita boni. Inde est, quod omnis homo, ac omnis spiritus et angelus spectetur a Domino secundum ejus amorem seu bonum, et nullus secundum ejus intellectum seu verum separatum ab amore seu bono. Vita enim hominis est ejus amor, ut supra ostensum est, ac vita ejus est sicut affectiones suas exaltaverat per vera, hoc est, sicut affectiones perfecerat ex sapientia; nam affectiones amoris exaltantur et perficiuntur per vera, ita per sapientiam, et tunc agit amor conjunctum cum illa, sicut ex illa, sed agit ex se per illam, ut per suam formam, quae prorsus nihil ducit ex intellectu, sed omne ex aliqua amoris determinatione, quae vocatur affectio.

411. Amor vocat omnia illa sua bona, quae ei favent, et vocat omnia illa sua vera, quae ut media ducunt ad bona, et quia illa sunt media, amantur et fiunt affectionis ejus, et sic fiunt affectiones in forma, quare verum non aliud est quam forma affectionis quae est amoris. Forma humana non aliud est quam forma omnium affectionum amoris, pulchritudo est sua intelligentia, quam sibi comparat per vera, quae recipit vel visu vel auditu externo et interno. Haec sunt quae amor disponit in formam affectionum suarum, quae formae in multa varietate sunt, sed omnes trahunt similitudinem ex communi sua forma, quae est humana. omnes hae formae sunt ei pulchrae et amabiles, reliquae autem ei sunt impulchrae et inamabiles. Ex his etiam constat, quod amor se jungat intellectui, et non vicissim, et quod reciproca conjunctio etiam sit ex amore. Hoc est quod intelligitur per quod amor seu voluntas faciat ut sapientia seu intellectus reciproce jungatur.

412. Haec quae dicta sunt, in quadam imagine videri et sic confirmari possunt ex correspondentia cordis cum amore, et pulmonis cum intellectu, de qua supra, nam cum cor correspondet amor, tunc determinationes ejus, quae sunt arteriae et venae, correspondent affectionibus, et in pulmone affectionibus veri et quia in pulmone etiam sunt alia vasa, quae vocantur aerifera, per quae fit respira-

Good can also admit truths which are not accordant, but this it does from an affection for knowing, for understanding, and for thinking its own things, whilst it has not as yet determined itself to uses, which are its ends and are called its goods. Of reciprocal conjunction, that is, the conjunction of truth with good, there is none whatever, truth is reciprocally conjoined by a life of good. From this it is that every man and every spirit and angel is regarded by the Lord according to his love or good, and no one according to his intellect, or his truth separate from love or good. For man's life is his love (as was shown above), and his life is qualified according as he has exalted his affections through truth, that is, according as he has perfected his affections by wisdom. For the affections of love are exalted and perfected by means of truths, thus by means of wisdom. Then love acts conjointly with its wisdom, as though from it, but it acts from itself through wisdom, as through its own form, and this derives nothing whatever from the understanding, but everything from a determination of love called affection.

411. All things that favor it love calls its goods, and all things that as means lead to goods it calls its truths, and because these are means they are loved and come to be of its affection and thus become affections in form, therefore truth is nothing else than a form of the affection that is of love. The human form is nothing else than the form of all the affections of love, beauty is its intelligence, which it procures for itself through truths received either by sight or by hearing, external and internal. These are what love disposes into the form of its affections, and these forms exist in great variety, but all derive a likeness from their general form, which is the human. To the love all such forms are beautiful and lovely, but others are unbeautiful and unlovely. From this, again, it is evident that love conjoins itself to the understanding, and not the reverse, and that the reciprocal conjunction is also from love. This is what is meant by love or the will causing wisdom or the understanding to be reciprocally conjoined to it.

412. What has been said may be seen in an image and thus corroborated by the correspondence of the heart with love and of the lungs with the understanding (of which above). For when the heart corresponds to love, its determinations, which are arteries and veins, correspond to affections, and in the lungs to affections for truth, and as there are also other vessels in the lungs called air vessels, whereby respiration is carried on, these vessels correspond to perceptions. It must

tio, quare haec vasa correspondent perceptionibus Probe sciendum est, quod arteriae et venae in pulmone non sint affectiones, et quod respirationes non sint perceptiones et cogitationes, sed quod correspondentiae sint, correspondent enim seu synchronae agunt similiter ut cor et pulmo, quod non sint amor et intellectus, sed quod sint correspondentiae, et quoniam sunt correspondentiae, potest unum videri in altero Ille qui omnem fabricam pulmonis ex anatomia novit, si confert illam cum intellectu, potest clare videre, quod intellectus nihil agat ex se, non percipiat nec cogitet ex se, sed omne ex affectionibus quae sunt amoris, quae in intellectu vocantur affectio sciendi, intelligendi et videndi id (de quibus supra actum est) Omnes enim status pulmonis dependent a sanguine e corde, et ex vena cava et aorta, ac respirationes, quae fiunt in ramis bronchialibus, existunt secundum illorum statum, nam cessante sanguinis influxu cessat respiratio Perplura possunt adhuc ex pulmonis fabrica collata cum intellectu, cui correspondet, detegi, sed quia scientia anatomica paucis nota est, ac demonstrare aut confirmare aliquid per ignota, ponit rem in obscuritate, quare non licet plura de his dicere Ex nota mihi pulmonis fabrica plene convictus sum, quod amor per suas affectiones se jungat intellectui, et quod intellectus non se jungat alicui affectioni amoris, sed quod ab amore reciproce jungatur, propter finem ut amor sit vita sensitiva et vita activa At omnino sciendum est, quod homini duplex respiratio sit, una spiritus et altera corporis, et quod respiratio spiritus dependeat a fibris e cerebris, et respiratio corporis e vasis sanguineis e corde, et e vena cava et aorta Praeterea evidens est quod cogitatio producat respirationem, et quoque evidens est quod affectio quae amoris producat cogitationem, nam cogitatio absque affectione est prorsus sicut respiratio absque corde, quae non dabilis est Inde patet quod affectio quae amoris jungat se cogitationi quae intellectus, ut supra dictum, similiter ut cor in pulmone

413. (xiii) *Quod sapientia seu intellectus ex potentia sibi data ab amore possit elevari, ac recipere illa quae lucis sunt e caelo, ac percipere illa* Quod homo possit perci-

be distinctly understood that the arteries and veins in the lungs are not affections, and that respirations are not perceptions and thoughts, but that they are correspondences, that is, they act correspondently or synchronously, likewise that the heart and the lungs are not the love and understanding, but correspondences and inasmuch as they are correspondences the one can be seen in the other. Whoever from anatomy has come to understand the whole structure of the lungs can see clearly, when he compares it with the understanding, that the understanding does not act at all by itself, does not perceive nor think by itself, but acts wholly by affections which are of love. These, in the understanding, are the affection for knowing, for understanding, and for seeing truth (which have been treated of above). For all states of the lungs depend on the blood from the heart and from the *vena cava* and *aorta*, and respirations, which take place in the bronchial branches, proceed in accordance with the state of those vessels, for when the flow of the blood stops, respiration stops. Much more may be disclosed by comparing the structure of the lungs with the understanding, to which the lungs correspond, but as few are familiar with anatomical science, and to try to demonstrate or prove anything by what is unfamiliar renders it obscure, it is not well to say more on this subject. By what I know of the structure of the lungs I am fully convinced that love through its affections conjoins itself to the understanding, and that the understanding does not conjoin itself to any affection of love, but that it is reciprocally conjoined by love, to the end that love may have sensitive life and active life. But it must not be forgotten that man has a twofold respiration, one of the spirit and another of the body, and that the respiration of the spirit depends on the fibres from the brains, and the respiration of the body on the blood-vessels from the heart, and from the *vena cava* and *aorta*. It is evident, moreover, that thought produces respiration, it is evident, also, that affection, which is of love, produces thought, for thought without affection is precisely like respiration without a heart, a thing impossible. From this it is clear that affection, which is of love, conjoins itself to thought, which is of the understanding (as was said above), in the same manner as the heart does in the lungs.

413, (XIII) *Wisdom or the understanding, from the potency given to it by love, can be elevated and can receive such things as are of light out of heaven, and perceive them*—That man has the ability to perceive arcana of wisdom when he hears

pere arcana sapientiae, dum audit illa, supra passim ostensum est. Haec facultas hominis est quae vocatur rationalitas, quae cuius homini est ex creatione. Per hanc facultatem, quae est facultas interius intelligendi res, et concludendi de justo et aequo, ac de bono et vero, homo distinguitur a bestis, hoc itaque est, quod intelligitur per quod intellectus possit elevari, et recipere illa quae lucis sunt e caelo, et percipere illa. Quod ita sit, etiam in quadam effigie videri potest in pulmone, quia pulmo correspondet intellectui. Videri potest in pulmone ex substantia ejus cellulosa, quae consistit ex continuatis bronchiis usque ad folliculos minimos, qui sunt receptiones aeris in respirationibus, haec sunt, cum quibus cogitationes unum per correspondentiam agunt. Substantia illa follicularis est talis, ut possit expandi et contrahi in duplici statu, in uno cum corde, et in altero paene separato a corde. In statu una cum corde, per arterias et venas pulmonares, quae ex solo corde sunt, in statu paene separato a corde per arterias et venas bronchiales, quae ex vena cava et aorta sunt. haec vasa extra cor sunt. Hoc in pulmone, quia intellectus potest super amorem proprium, qui correspondet cordi, elevari, et recipere lucem e caelo. sed usque dum intellectus elevatur supra amorem proprium, non recedit ab illo, sed trahit ex illo id quod vocatur affectio sciendi ac intelligendi propter aliquid honoris, gloriae aut lucris in mundo. hoc aliquid adhaeret cuius amoris sicut superficies, ex quo amor superficie tenus lucet, at apud sapientes translucet. Haec de pulmone allata sunt, ut confirmetur quod intellectus possit elevari, ac recipere et percipere illa quae lucis caeli sunt, est enim plenaria correspondentia. Ex correspondentia videre est ex intellectu pulmonem, et ex pulmone intellectum, et sic ex utroque simul confirmationem.

414. (xiv) *Quod amor seu voluntas possit similiter elevari, ac recipere illa quae lucis sunt e caelo, si amat suam conjugem sapientiam, in eo gradu.* Quod intellectus possit elevari in lucem caeli, et ex illa haurire sapientiam, in articulo antecedente et supra passim ostensum est: quod autem amor seu voluntas aequè possit elevari, si amet illa quae lucis caeli, seu quae sapientiae sunt, etiam passim ostensum est. at amor seu voluntas non per ali-

them, has been shown above in many places. This capacity of man is called rationality. It belongs to every man by creation. It is the capacity to understand things interiorly, and to decide what is just and right, and what is good and true, and by it man is distinguished from beasts. This, then, is what is meant when it is said, that the understanding can be elevated and receive things that are of light out of heaven, and perceive them. That this is so can also be seen in an image in the lungs, for the reason that the lungs correspond to the understanding. In the lungs it can be seen from their cellular substance, which consists of bronchial tubes continued down to the minutest air-cells, which are receptacles of air in respirations, these are what the thoughts make one with by correspondence. This cell-like substance is such that it can be expanded and contracted in a twofold mode, in one mode with the heart, in the other almost separate from the heart. In the former, it is expanded and contracted through the pulmonary arteries and veins, which are from the heart alone, in the latter, through the bronchial arteries and veins, which are from the *vena cava* and *aorta*, and these vessels are outside of the heart. This takes place in the lungs, for the reason that the understanding has the ability to be raised above its proper love, which corresponds to the heart, and to receive light from heaven. Still, when the understanding is raised above its proper love, it does not withdraw from it, but derives from it what is called the affection for knowing and understanding, with a view to somewhat of honor, glory, or gain in the world. This clings to every love as a surface, and by it the love shines out to the surface, and with the wise, shines through. These things respecting the lungs are brought forward to prove that the understanding can be elevated and can receive and perceive things that are of the light of heaven, for the correspondence is plenary. To see from correspondence is to see the lungs from the understanding, and the understanding from the lungs, and thus from both together to perceive proof.

¶114. (xiv) *Love or the will can in like manner be elevated and can receive such things as are of heat out of heaven, provided it loves wisdom, its consort, in that degree.* That the understanding can be elevated into the light of heaven, and from that light draw forth wisdom, has been shown in the preceding chapter and in many places above, also that love or the will can be elevated as well, provided it loves those things that are of the light of heaven, or that are of wisdom, has also been shown in

quid honoris, gloriae aut lucri ut finem, sed per amorem usus, non ita propter se, sed propter proximum, et quia hic amor non datur nisi quam e caelo a Domino, et datur a Domino cum homo fugit mala ut peccata, ideo per haec media potest amor seu voluntas etiam elevari, et absque his medius non potest. At amor seu voluntas elevatur in calorem caeli, intellectus autem in lucem caeli, et si uterque elevatur, fit conjugium eorum ibi, quod conjugium caeleste vocatur, quia est amoris caelestis et sapientiae quare dicitur, quod amor etiam elevetur, si amat sapientiam conjugem suam in eo gradu. Amor erga proximum a Domino, est amor sapientiae, seu genuinus amor intellectus humani. Est hoc simile cum luce et calore in mundo. Datur lux absque calore, et datur cum calore, absque calore datur tempore hiemis, et cum calore tempore aestatis, et cum calor cum luce est, tunc florent omnia. Lux apud hominem correspondens luci hiemis est sapientia absque amore ejus, et lux apud hominem correspondens luci aestatis est sapientia cum ejus amore.

415. Haec conjunctio et disjunctio sapientiae et amoris in pulmonis conjunctione cum corde quasi effigiata spectari potest. cor enim potest ex sanguine a se emisso conjungi vesiculis racemosis bronchiorum, et potest ex sanguine non a se sed a vena cava et aorta, per hoc potest respiratio corporis separari a respiratione spiritus, at cum sanguis solum a corde agit, tunc non possunt respirationes separari. Nunc quia cogitationes unum agunt cum respirationibus per correspondentiam, patet etiam ex duplici pulmonis statu quoad respirationem, quod homo possit aliter cogitare, et ex cogitatione loqui et agere in consortio cum aliis, ac aliter cogitare et ex cogitatione loqui et agere cum non in consortio est, hoc est, cum non timet aliquam jacturam famae. Tunc enim potest cogitare et loqui contra Deum, proximum, spiritualia ecclesiae, et contra moralia et civilia, et quoque agere contra illa, furando, vindicando, blasphemando, adulterando. at in consortio ubi timet jacturam famae, potest loqui, praedicare et agere prorsus sicut homo spiritualis, moralis et civilis. Ex his constare potest, quod amor seu voluntas possit similiter ac intellectus, elevari ac recipere illa quae calo-

many places Yet love or the will cannot be thus elevated through anything of honor, glory, or gain as an end, but only through a love of use, thus not for the sake of self, but for the sake of the neighbor, and because this love is given only by the Lord out of heaven, and is given by the Lord when man shuns evils as sins, therefore it is that love or the will can be elevated by these means, and cannot without these means But love or the will is elevated into heaven's heat, while the understanding is elevated into its light When both are elevated, a marriage of the two takes place there, which is called celestial marriage, because it is a marriage of celestial love and wisdom, consequently it is said that love also is elevated if it loves wisdom, its consort, in that degree The love of wisdom, that is, the genuine love of the human understanding, is love towards the neighbor from the Lord It is the same with light and heat in the world Light exists without heat and with heat light is without heat in winter time, and with heat in summer time, and when heat is with light all things flourish The light with man that corresponds to the light of winter is wisdom without its love, and the light with man that corresponds to the light of summer is wisdom with its love

415. This conjunction and disjunction of wisdom and love can be seen effigied, as it were, in the conjunction of the lungs with the heart For the heart can be conjoined to the clustering vesicles of the bronchia by blood sent out from itself, and also by blood sent out not from itself but from the *vena cava* and the *aorta* Thereby the respiration of the body can be separated from the respiration of the spirit, but when blood from the heart alone acts the respirations cannot be separated Now since thoughts act as one with respirations by correspondence, it is plain, from the twofold state of the lungs in respiration, that man is able to think and from thought to speak and act in one way when in company with others, and to think and from thought to speak and act in another way when not in company, that is, when he has no fear of loss of reputation, for he can then think and speak against God, the neighbor, the spiritual things of the church, and against moral and civil laws, and he can also act contrary to them, by stealing, by being revengeful, by blaspheming, by committing adultery But in company with others, where he is afraid of losing reputation, he can talk, preach, and act precisely like a spiritual, moral, and civil man From all this it can be seen that love or the will as well as the understanding can be elevated and can receive such things as are of

ris seu amoris caeli sunt, modo amet sapientiam in eo gradu, et si non amat illam, quod possit sicut separari

416. (xv) *Quod amor seu voluntas aliqui retrahat sapientiam seu intellectum a sua elevatione ut secum unum agat* Est amor naturalis et est amor spiritualis. Homo qui in amore naturali et simul spirituali est, est homo rationalis, at qui in solo amore naturali est, ille potest rationaliter cogitare prorsus sicut homo spiritualis, sed usque non est homo rationalis, elevat enim suum intellectum usque ad lucem caeli, ita ad sapientiam, sed usque illa quae sapientiae seu lucis caeli sunt, non sunt ejus amoris. Ejus amor quidem hoc facit, sed ex affectione honoris, gloriae et lucris. Verum cum percipit quod non aliquid tale ex elevatione illa recipiat, quod fit quando secum ex suo amore naturali cogitat, tunc non amat illa quae lucis caeli seu sapientiae sunt, quare tunc retrahit intellectum a sua altitudine, ut secum unum agat. Ut pro exemplo, cum intellectus ex elevatione in sapientia est, tunc amor videt quid justitia, quid sinceritas, quid castitas, immo quid genuinus amor, hoc potest naturalis amor videre per facultatem suam intelligendi ac intuendi res in luce caeli, immo potest loqui, praedicare et describere illa ut virtutes morales et simul spirituales. At vero cum intellectus non in elevatione est, tunc amor, si mere est naturalis, non videt illas virtutes, sed pro justitia injustitiam, pro sinceritate fraudes, pro castitate lasciviam, et sic porro. Si tunc cogitat de illis, de quibus locutus est cum intellectus ejus fuit in elevatione, potest ridere illa, et cogitare solum quod illa ei inserviant pro captandis animis. Ex his constare potest, quomodo intelligendum est, quod amor nisi amat conjugem sapientiam in eo gradu, retrahat illam ab elevatione, ut secum unum agat. Quod amor possit elevari, si amat sapientiam in eo gradu, videatur supra (n 414)

417. Nunc quia amor correspondet cordi, ac intellectus pulmoni, supradicta confirmari possunt per correspondentiam illorum, ita quomodo intellectus potest elevari supra amorem proprium usque in sapientiam, tum quomodo intellectus ab amore illo, si hic mere naturalis est, ab elevatione retrahitur. Est homini duplex respiratio, una corporis et altera spiritus. Hae binae respirationes possunt separari et quoque conjungi, apud mere

the heat or love of heaven, provided it loves wisdom in that degree, and if it does not love wisdom, that it can as it were be separated

416. (xv) *Otherwise love or the will draws down wisdom, or the understanding, from its elevation, that it may act as one with itself* There is natural love and there is spiritual love. A man who is in natural and in spiritual love both at once, is a rational man but one who is in natural love alone, although able to think rationally, precisely like a spiritual man, is not a rational man, for although he elevates his understanding even to heavenly light, thus to wisdom, yet the things of wisdom, that is, of heavenly light, do not belong to his love. His love, it is true, effects the elevation, but from desire for honor, glory, and gain. But when he perceives that he gains nothing of the kind from that elevation (as he does when he thinks with himself from his own natural love), then he does not love the things of heavenly light or wisdom, consequently he then draws down the understanding from its height, that it may act as one with himself. For example when the understanding by its elevation is in wisdom, then the love sees what justice is, what sincerity is, what chastity is, even what genuine love is. This the natural love can see by its capacity to understand and contemplate things in heavenly light, it can even talk and preach about these and explain them as at once moral and spiritual virtues. But when the understanding is not elevated, the love, if it is merely natural, does not see these virtues, but instead of justice it sees injustice, instead of sincerity deceit, instead of chastity lewdness, and so on. If it then thinks of the things it spoke of when its understanding was in elevation, it can laugh at them and think of them merely as serviceable to it in captivating the souls of men. From all this it can be seen how it is to be understood that love, unless it loves wisdom, its consort, in that degree, draws it down from its elevation, that it may act as one with itself. That love is capable of elevation if it loves wisdom in that degree, can be seen above (n 414)

417. Now as love corresponds to the heart, and the understanding to the lungs, the foregoing statements may be corroborated by their correspondence, as, for instance, how the understanding can be elevated above its proper love even into wisdom, and how, if that love is merely natural, the understanding is drawn down by it from its elevation. Man has a twofold respiration, one of the body the other of the spirit. These two respirations may be separated and they may be conjoined, with men

naturales homines, imprimis apud hypocritas, separantur; at apud spirituales et sinceros homines raro quare mere naturalis homo et hypocrita, apud quem intellectus elevatus est, et inde plura quae sapientiae sunt in memoria remanent, in coetu ex cogitatione et memoria potest sapienter loqui, at cum non in coetu est, non ex memoria sed ex spiritu suo, ita ex amore suo, cogitat. Similiter etiam respirat, quoniam cogitatio et respiratio correspondenter agunt. Quod fabrica pulmonis talis sit, ut respirare possit ex sanguine et corde, et ex sanguine extra cor, supra ostensum est.

418. Communis opinio est, quod sapientia faciat hominem, quare cum audiunt aliquem sapienter loqui aut docere, credunt quod talis sit, immo ipse de se ita credit tunc, quia cum in coetu loquitur et docet, cogitat ex memoria, et si mere naturalis est, ex amoris sui superficie, quae est affectio honoris, gloriae et lucris, at vero idem cum solus est, ex interiore amore sui spiritus cogitat, et tunc non sapienter, sed quandoque insane. Ex his constare potest, quod nemo ex sapiente loquela iudicandus sit, sed ex vita ejus, hoc est, non ex sapiente loquela separata a vita, sed ex sapiente loquela conjuncta vitae. Per vitam intelligitur amor, quod amor sit vita, supra ostensum est.

419. (xvi) *Quod amor seu voluntas purificetur in intellectu, si simul elevantur.* Homo ex nativitate non amat nisi se et mundum, nam non aliud coram oculis ejus apparet, et inde non aliud in animo ejus versatur, et hic amor est naturalis corporeus, et vocari potest materialis, et praeterea ille amor factus est impurus ex separatione amoris caelestis ab eo apud parentes. Hic amor ab impuritate sua non separari potest, nisi homini facultas sit elevandi intellectum in lucem caeli, ac videre quomodo victuius est, ut amor ejus una cum intellectu in sapientiam elevari possit. Per intellectum videt amor, hoc est, homo, quatenus mala sunt quae amorem inquinant et conspurcant, et quoque videt, quod si illa mala ut peccata fugit et aversatur, amet illa quae malis illis opposita sunt, quae omnia sunt caelestia. Tum etiam videt media, per quae mala illa ut peccata fugere et aversari possit. Hoc videt amor, hoc est, homo per usum facultatis elevandi intellectum suum in lucem caeli, ex qua sapientia. Tunc

merely natural, especially with hypocrites, they are separated, but rarely with men who are spiritual and sincere. Consequently a merely natural man and hypocrite, whose understanding has been elevated, and in whose memory therefore many things of wisdom remain, can talk wisely in company by thought from the memory, but when not in company, he does not think from the memory, but from his spirit, thus from his love. He also respires in like manner, inasmuch as thought and respiration act correspondently. That the structure of the lungs is such that they can respire both by blood from the heart and by blood from outside of the heart has been shown above.

418. It is the common opinion that wisdom makes the man, therefore when any one is heard to talk and teach wisely he is believed to be wise, yea, he himself believes it at the time, because when he talks or teaches in public he thinks from the memory, and if he is a merely natural man, from the surface of his love, which is a desire for honor, glory, and gain, but when the same man is alone he thinks from the more inward love of his spirit, and then not wisely, but sometimes insanely. From all this it can be seen that no one is to be judged of by wise speaking, but by his life, that is, not by wise speaking separate from life, but by wise speaking conjoined to life. By life is meant love. That love is the life has been shown above.

419. (xvi) *Love or the will is purified in the understanding, if they are elevated together.* From birth man loves nothing but self and the world, for nothing else appears before his eyes, consequently nothing else occupies his mind. This love is corporeal-natural, and may be called material love. Moreover, this love has become impure by reason of the separation of heavenly love from it in parents. This love could not be separated from its impurity unless man had the power to raise his understanding into the light of heaven, and to see how he ought to live in order that his love, as well as his understanding, might be elevated into wisdom. By means of the understanding, love, that is, the man, sees what the evils are that defile and corrupt the love, he also sees that if he shuns those evils as sins and renounces them, he loves the things that are opposite to those evils, all of which are heavenly. Then also he perceives the means by which he is enabled to shun and renounce those evils as sins. Thus the love, that is, the man, sees, by the exercise of his power to elevate his understanding into the light of heaven, which is the source of wisdom. Then so far as love gives heaven the

quantum amor primo loco ponit caelum, et secundo mundum, et simul quantum primo loco ponit Dominum, et secundo semet, tantum amor defaecatur ab immundis suis, et purificatur, hoc est, tantum elevatur in calorem caeli, et conjungitur luci caeli, in qua est intellectus, et fit conjugium, quod vocatur conjugium boni et veri, hoc est, amoris et sapientiae Quisque potest intellectu comprehendere, et rationaliter videre, quod quantum quis fugit et aversatur furta et defraudationes, tantum amet sinceritatem, rectitudinem et justitiam, tum quantum quis fugit et aversatur vindictas et odia, tantum amet proximum, ut et quantum quis fugit et aversatur adulteria, tantum amet castitatem, et sic porro Immo vix aliquis cognoscit quid caeli et quid Domini est in sinceritate, rectitudine, justitia, amore erga proximum, castitate, et in reliquis amoris caelestis affectionibus, prius quam removerat eorum opposita Cum removerat opposita, tunc in illis est, et ex illis cognoscit et videt illas, interea est sicut velamen interpositum, quod quidem lucem caeli ad amorem transmittit, sed quia conjugem sapientiam non in eo gradu amat, non recipit illam, immo forte redarguit et increpat illam, dum ex elevatione redit, sed usque adblanditur per id, quod sapientia intellectus sui possit inservire honori, gloriae aut lucro pro medio, at tunc primo loco ponit semet et mundum, et secundo Dominum et caelum, et quod secundo loco ponitur, tantum amatur quantum inservit, et si non inservit, abdicatur et rejicitur, si non prius, usque post mortem Ex his nunc constat veritas, quod amor seu voluntas purificetur in intellectu, si simul eleventur

420. Simile effigiatur in pulmone, cujus arteriae et venae correspondent affectionibus quae sunt amoris, et cujus respirationes correspondent perceptionibus et cogitationibus quae sunt intellectus, ut supra dictum est Quod sanguis cordis in pulmone se purificet ab indigestis, et quod ex aere attracto se etiam nutriat conducibilibus, ex multa experientia constat *Quod sanguis se purificet ab indigestis in pulmone*, constat non solum ex sanguine influente, qui est venosus, et inde oppletus chylo collecto ab esculentis et vinosis, sed etiam ab expirationibus quae humidae sunt, et ab illis perceptis odore narium ab aliis, ut et ex sanguinis refluentis in ventriculum cordis

first place and the world the second, and at the same time gives the Lord the first place and self the second, so far love is purged of its uncleannesses and is purified, in other words, is raised into the heat of heaven, and united to the light of heaven in which the understanding is, and the marriage takes place that is called the marriage of good and truth, that is, of love and wisdom. Any one can comprehend intellectually and see rationally, that so far as he shuns and renounces theft and cheating, so far will he love sincerity, rectitude, and justice, so far as he shuns and renounces revenge and hatred, so far will he love the neighbor, and so far as he shuns and renounces adulteries, so far will he love chastity, and so on. And yet scarcely any one knows what there is of heaven and the Lord in sincerity, rectitude, justice, love towards the neighbor, chastity, and other affections of heavenly love, until he has removed their opposites. When he has removed the opposites, then he is in those affections, and therefrom recognizes and sees them. Previously there is a kind of veil interposed, that does, indeed, transmit to love the light of heaven, yet inasmuch as the love does not in that degree love its consort, wisdom, it does not receive it, yea, may even contradict and rebuke it, when it returns from its elevation. Still man comforts himself with the thought that the wisdom of his understanding may be made serviceable as a means to honor, glory, or gain. Then man gives self and the world the first place, and the Lord and heaven the second, and what has the second place is loved only so far as it is serviceable, and if it is not serviceable it is disowned and rejected, if not before death, then after it. From all this the truth is now evident, that love or the will is purified in the understanding if they are elevated together.

420. The same thing is imaged in the lungs, whose arteries and veins correspond to the affections of love, and whose respirations correspond to the perceptions and thoughts of the understanding, as has been said above. That the heart's blood is purified of undigested matters in the lungs, and nourishes itself with suitable food from the inhaled air, is evident from much observation. (1) That the blood is purified of undigested matter in the lungs, is evident not only from the influent blood, which is venous, and therefore filled with the chyle collected from food and drink, but also from the moisture of the outgoing breath and from its odor as perceived by others, as well as from the diminished quantity of the blood flowing back into the left

sinistrum diminuta copia. *Quod sanguis ex aere attracto se nutriat conducibilibus*, constat ex immensa copia odorum et halituum ex viretis, floretis et arboretis continue effluentium, exque immensa copia salium varii generis una cum aquis e terris, fluviis et stagnis, exque immensa copia halituum et effluviorum ex hominibus et animalibus, ex quibus aer impraegnatur. Quod haec in pulmonem cum attracto aere influant, non potest negari, et quia hoc non potest negari, nec potest quin sanguis attrahat talia inde quae ei conducunt, et talia conducunt, quae affectionibus amoris ejus correspondent. Inde est quod in vesiculis seu intimis pulmonis sint in multa copia venulae cum osculis, quae talia insorbent, tum quod sanguis refluens in ventriculum cordis sinistrum mutatus sit in arteriosum, ac niteat. Haec confirmant, quod sanguis se purificet ab heterogeneis, et quod se nutriat ab homogeneis. Quod sanguis in pulmone se purificet et nutriat correspondenter affectionibus animi, hoc nondum notum est, sed est notissimum in mundo spirituali. angeli enim qui in caelis sunt, unice delectantur odoribus, qui correspondent amorì sapientiae illorum, at spiritus in inferno unice delectantur odoribus qui correspondent amorì opposito sapientiae, hi odores sunt putores, illi autem odores sunt fragrantiae. Quod homines in mundo impraegnent sanguinem suum similibus secundum correspondentiam cum affectionibus amoris eorum, inde sequitur; quod enim spiritus hominis amat, hoc sanguis secundum correspondentiam appetit, ac respiratione attrahit. Ex hac correspondentia fluit, quod homo quoad amorem suum purificetur si amat sapientiam, et quod conspurcetur si non amat illam. Omnis etiam purificatio hominis fit per vera quae sunt sapientiae, et omnis conspurcatio hominis fit per falsa opposita veris sapientiae.

421. (xvii) *Quod amor seu voluntas conspurcetur in intellectu, et ab illo, si non simul eleventur*, quoniam si amor non elevatur, tunc manet impurus (ut supra, n. 419, 420, dictum est), et cum manet impurus, amat impura, ut vindictas, odia, fraudes, blasphemias, adulteria, haec enim tunc sunt ejus affectiones, quae vocantur concupiscentiae, ac rejicit illa quae charitatis, justitiae, sinceritatis, veritatis, et castitatis sunt. Dicitur quod amor in intellectu, et ab illo, conspurcetur, *in intellectu*, dum amor afficitur

ventricle of the heart (2) That the blood nourishes itself with suitable food from the inhaled air is evident from the immense volumes of odors and exhalations continually flowing forth from fields, gardens, and woods, from the immense supply of salts of various kinds in the water that rises from the ground and from rivers and ponds, and from the immense quantity of exhalations and effluvia from human beings and animals with which the air is impregnated That these things flow into the lungs with the inhaled air is undeniable it is therefore undeniable also that from them the blood attracts such things as are useful to it, and such things are useful as correspond to the affections of its love For this reason there are, in the vesicles or innermost recesses of the lungs, little veins in great abundance with tiny mouths that absorb what they want, consequently, the blood that flows back into the left ventricle of the heart is changed into arterial blood of brilliant hue These facts prove that the blood purifies itself of heterogeneous things and nourishes itself with homogeneous things That the blood in the lungs purifies and nourishes itself correspondently to the affections of the mind is as yet unknown, but in the spiritual world it is very well known, for angels in the heavens enjoy only the odors that correspond to the love of their wisdom, while the spirits in hell enjoy only the odors that correspond to a love opposed to wisdom, these are foul odors, but the former are perfumes It follows that men in the world impregnate their blood with similar things according to correspondence with the affections of their love, for what the spirit of a man loves, his blood according to correspondence craves and by respiration attracts From this correspondence it results that man, as regards his love, is purified if he loves wisdom, and is defiled if he does not love it Moreover, all purification of man is effected by means of the truths of wisdom, and all pollution of man is effected by means of falsities that are opposite to the truths of wisdom.

421. (XVII) *Love or the will is defiled in the understanding and by it, if they are not elevated together* This is because love, if not elevated, remains impure (as stated above, n 419, 420), and while it remains impure it loves what is impure, such as revenge, hatred, deceit, blasphemies, adulteries, for these are then its affections that are called lusts, and it rejects what belongs to charity, justice, sincerity, truth, and chastity Love is said to be defiled in the understanding, and by it in the understanding, when love is affected by these impure things; by the understanding, when love makes the things of wisdom to become

impuris illis, *ab intellectu*, dum amor facit ut illa, quae sapientiae sunt, fiant sua servitia, et magis cum pervertit, falsificat et adulterat illa De statu his correspondente cordis seu sanguinis ejus in pulmone, non opus est plura dicere quam quae supra (n 420) dicta sunt solum quod loco purificationis sanguinis fiat conspurcatio ejus, et loco nutritionis sanguinis ex fragrantis fiat nutritio ex putoribus, prorsus sicut in caelo et in inferno fit

422. (xviii) *Quod amor purificatus a sapientia in intellectu fiat spiritualis et caelestis* Homo nascitur naturalis, sed secundum intellectum elevatum in lucem caeli, et una amorem elevatum in calorem caeli, fit spiritualis et caelestis, fit tunc sicut hortus Edenis, qui in luce vernali et simul in calore vernali est Intellectus non fit spiritualis et caelestis, sed amor fit, et cum amor fit, etiam intellectum conjugem suam facit spiritualement et caelestem Amor fit spiritualis et caelestis ex vita secundum vera sapientiae, quae intellectus docet et monstrat amor per intellectum suum haurit illa, et non a se; nam amor non potest elevare se, nisi sciat vera, et haec scire non potest nisi quam per intellectum elevatum et illustratum, et tunc quantum amat vera faciendo illa, tantum elevatur nam aliud est intelligere, et aliud est velle, seu aliud est loqui, et aliud est facere Sunt qui intelligunt et loquuntur vera sapientiae, at usque non volunt et faciunt illa cum ita amor facit vera lucis quae intelligit et loquitur, tunc elevatur Quod ita sit, homo ex sola ratione potest videre, quid enim est homo qui intelligit et loquitur vera sapientia, dum contra illa vivit, hoc est, dum contra illa vult et facit? Quod amor purificatus a sapientia fiat spiritualis et caelestis, est quia homini tres gradus vitae sunt, qui vocantur naturalis, spiritualis et caelestis, de quibus in Tertia Parte hujus operis, et homo potest elevari ab uno in alterum at non elevatur per solam sapientiam, sed per vitam secundum illam, vita enim hominis est ejus amor, quare quantum vivit secundum sapientiam, tantum amat illam, ac tantum vivit secundum sapientiam, quantum purificat se ab immundis quae sunt peccata, et quantum hoc facit, tantum amat illam

423. Quod amor purificatus a sapientia in intellectu, fiat spiritualis et caelestis, non ita videri potest per correspondentiam cum corde et pulmone, quia nemo potest

its servants, and still more when it perverts, falsifies, and adulterates them. Of the corresponding state of the heart, that is, of its blood in the lungs, there is no need to say more than has been said above (n 420), except that instead of the purification of the blood its defilement takes place, and instead of the nutrition of the blood by fragrant odors its nutrition is effected by stenches, precisely as it is in heaven and in hell.

122. (xviii) *Love, when purified by wisdom in the understanding, becomes spiritual and celestial.* Man is born natural, but in the measure in which his understanding is raised into the light of heaven, and his love conjointly is raised into the heat of heaven, he becomes spiritual and celestial, he then becomes like a garden of Eden, which is at once in vernal light and vernal heat. It is not the understanding that becomes spiritual and celestial, but the love, and when the love has so become, it makes its consort, the understanding, spiritual and celestial. Love becomes spiritual and celestial by a life according to the truths of wisdom which the understanding teaches and enforces. Love imbibes these truths by means of its understanding, and not from itself, for love cannot elevate itself unless it knows truths, and these it can learn only by means of an elevated and enlightened understanding, and then so far as it loves truths in the practice of them so far it is elevated, for to understand is one thing and to will is another, or to say is one thing and to do is another. There are those who understand and talk about the truths of wisdom, yet neither will nor practice them. When, therefore, love does put in practice the truths of light which it understands and speaks, it is elevated. This one can see from reason alone, for what kind of a man is he who understands the truths of wisdom and talks about them while he lives contrary to them, that is, while his will and conduct are opposed to them? Love purified by wisdom becomes spiritual and celestial, for the reason that man has three degrees of life, called natural, spiritual, and celestial (of which in the Third Part of this Work), and he is capable of elevation from one degree into another. Yet he is not elevated by wisdom alone, but by a life according to wisdom, for a man's life is his love. Consequently, so far as his life is according to wisdom, so far he loves wisdom, and his life is so far according to wisdom as he purifies himself from uncleannesses, which are sins, and so far as he does this does he love wisdom.

123. That love purified by the wisdom in the understanding becomes spiritual and celestial cannot be seen so clearly by

videre qualis est sanguis, per quem pulmo in statu respirationis suae tenetur Potest sanguis scatere immundis, et hic usque non dignoscitur a sanguine mundo, et quoque respiratio hominis mere naturalis similis apparet respirationi hominis spiritualis at usque probe dignoscitur in caelo, quisque enim ibi respirat secundum conjugium amoris et sapientiae, quare sicut angeli cognoscuntur ex illo conjugio, etiam cognoscuntur ex respiratione quae causa est, quod dum aliquis, qui non in illo conjugio est, in caelum venit, in angorem pectoris veniat, ac anima respirationis ejus luctetur sicut apud illos qui in agone mortis sunt; quare etiam praecipites se inde deiciunt, et non requiescunt quam cum apud illos sunt, qui in simili respiratione sunt, tunc enim per correspondentiam in simili affectione et inde cogitatione sunt Ex his constare potest, quod qui spiritualis est, ejus sanguis purior, qui a quibusdam vocatur spiritus animalis, sit qui purificatus est, et quod tantum purificatus, quantum homo in conjugio amoris et sapientiae est Purior ille sanguis est, qui illi conjugio proxime correspondet, et quia ille influit in sanguinem corporis, sequitur quod etiam hic per illum purificetur Contrarium est apud illos, apud quos amor conspurcatus est in intellectu Sed, ut dictum est, nemo potest hoc per aliquam experientiam ex sanguine explorare, sed potest ex amoris affectionibus, quoniam hae sanguini correspondent

424. (xix) *Quod amor conspurcatus in intellectu et ab illo fiat naturalis, sensualis et corporeus* Amor naturalis separatus ab amore spirituali, est oppositus amor spirituali: causa est, quia amor naturalis est amor sui et amor mundi, et amor spiritualis est amor Domini et amor proximi, et amor sui et mundi spectat deorsum et extrorsum, et amor Domini spectat sursum et introrsum, quare quando amor naturalis separatus est ab amore spirituali, non potest elevari a proprio hominis, sed manet ei immersus, et quantum illud amat, ei agglutinatus, et tunc si intellectus ascendit, et ex luce caeli videt talia quae sapientiae sunt, retrahit illam, et conjungit illam secum in suo proprio, et ibi vel rejicit illa quae sapientiae sunt, vel falsificat illa, vel ponit illa circum se, ut loquatur illa ob famam Quemadmodum amor naturalis potest per gradus ascendere, et fieri spiritualis et caelestis, ita quoque potest per gradus descendere et fieri sensualis et corporeus, et tantum descendit, quan-

their correspondence with the heart and lungs, because no one can see the quality of the blood by which the lungs are kept in their state of respiration. The blood may abound in impurities, and yet not be distinguishable from pure blood. Moreover, the respiration of a merely natural man appears the same as the respiration of a spiritual man. But the difference is clearly discerned in heaven, for there every one respire according to the marriage of love and wisdom, and as the character of angels is recognized by that marriage, so is it recognized by respiration. For this reason it is that when one who is not in that marriage enters heaven, he is seized with anguish in the breast, and struggles for breath like a man in the agonies of death, therefore he throws himself headlong from the place, nor finds rest until he is among those who are in a respiration similar to his own, for then by correspondence he is in similar affection, and therefore in similar thought. From all this it can be seen that with the spiritual man it is the purer blood, called by some the animal spirit, which is purified, and that it is purified so far as the man is in the marriage of love and wisdom. It is this purer blood which corresponds most nearly to that marriage, and because this blood inflows into the blood of the body, it follows that the latter blood is also purified by means of it. The reverse is true of those in whom love is defiled in the understanding. But, as was said, no one can test this by any experiment on the blood, but he can by observing the affections of love, since these correspond to the blood.

124. (xix.) *Love, when defiled in the understanding and by it, becomes natural, sensual, and corporeal.* Natural love separated from spiritual love is the opposite of spiritual love, because natural love is love of self and of the world, and spiritual love is love to the Lord and love to the neighbor, and love of self and the world looks downward and outward, and love to the Lord looks upward and inward. Consequently when natural love is separated from spiritual love it cannot be elevated above what is man's own, but is immersed in it, and so far as it loves it, is glued to it. Then if the understanding ascends, and sees by the light of heaven such things as are of wisdom, this natural love draws down such wisdom, and joins it to itself in what is its own, and there either rejects the things of wisdom or falsifies them or encircles itself with them, that it may talk about them for reputation's sake. As natural love can ascend by degrees and become spiritual and celestial, in the same way it can descend by degrees and become sensual and corporeal,

tum amat dominium ex nullo amore usus, sed ex solo amore sui, hic amor est, qui vocatur diabolus Illi qui in eo amore sunt, possunt similiter loqui et agere sicut illi qui in amore spirituali sunt, sed tunc vel ex memoria, vel ex intellectu a se elevato in lucem caeli Sed usque illa quae loquuntur et agunt, sunt comparative sicut fructus superficie tenus apparentes pulchri, qui intus plane putres sunt, aut sicut amygdalae crusta tenus apparentes integrae, sed intus a vermibus plane corrosae Haec in mundo spirituali appellant phantasias, per quas scorta, quae ibi vocantur sirenes, inducunt sibi pulchritudinem, et ornant se vestibis decoris, sed tamen remota phantasia apparent ut spectra, et sunt sicut diaboli, qui se lucis angelos faciunt, nam cum amor ille corporeus ab elevatione retrahit intellectum suum, quod ^[1]fit cum solus est, et tunc ex amore suo cogitat, tunc contra Deum pro natura, contra caelum pro mundo, et contra vera et bona ecclesiae pro falsis et malis inferni, cogitat, ita contra sapientiam Ex his constare potest, quales sunt qui vocantur homines corporei, non enim sunt corporei quoad intellectum, sed sunt corporei quoad amorem, hoc est, non sunt corporei quoad intellectum dum loquuntur in coetu, sed cum loquuntur secum in spiritu, et quia in spiritu tales sunt, ideo post mortem quoad utrumque, tam amorem quam intellectum, fiunt spiritus qui vocantur spiritus corporei Illi tunc, qui in summo amore dominandi ex amore sui in mundo fuerunt, et simul in intellectus elevatione supra alios, apparent quoad corpus sicut mumia Aegyptiaca, et quoad mentem crassi et fatui Quis hodie in mundo scit, quod ille amor in se talis sit? Sed usque datur amor dominandi ex amore usus, sed ex amore usus non propter se, sed propter commune bonum At homo aegre potest distinguere hunc ab illo, sed usque inter illos discrimen est quale inter caelum et infernum Discrimina inter binos illos amores dominandi, videantur in opere *De Caelo et Inferno* (n ^[2]551-565)

425. (xx.) *Quod usque remaneat facultas intelligendi quae vocatur rationalitas, et facultas agendi quae vocatur libertas* De his binis facultatibus, quae homini sunt, actum est supra (n 264-267) Illae binae facultates homini sunt, ut possit a naturali fieri spiritualis, quod est regenerari Nam, ut supra dictum est, amor hominis est qui

and it does descend so far as it loves dominion from no love of use, but solely from love of self. It is this love which is called the devil. Those who are in this love are able to speak and act in the same manner as those who are in spiritual love, but they do this either from memory or from the understanding elevated by itself into the light of heaven. Nevertheless, what they say and do is comparatively like fruit that appears beautiful on the surface but is wholly rotten within, or like almonds which from the shell appear sound but are wholly worm-eaten within. These things in the spiritual world are called delusions, and by means of them hailots, there called sirens, make themselves seem handsome, and appear gaudily attired, but when the delusion is dissipated the sirens appear like ghosts, and are like devils who make themselves angels of light. For when that corporeal love draws its understanding down from its elevation, as it does when man is alone and thinks from his own love, then he thinks against God in favor of nature, against heaven in favor of the world, and against the truths and goods of the church in favor of the falsities and evils of hell, thus against wisdom. From this the character of those who are called corporeal men can be seen for they are not corporeal in understanding, but corporeal in love, that is, they are not corporeal in understanding when they converse in public, but are so when they hold converse with themselves in spirit, and being such in spirit, therefore after death they become both in love and in understanding spirits that are called corporeal. Those who in the world had been in a supreme love of ruling from the love of self, and had also surpassed others in elevation of understanding, then appear in body like Egyptian mummies, and in mind gross and silly. Who in the world at the present day is aware that this love in itself is of such a nature? Yet a love of ruling from love of use is possible, but only from love of use for the sake of the common good, not for the sake of self. It is difficult, however, for man to distinguish the one love from the other, although the difference between them is like that between heaven and hell. The differences between these two loves of ruling may be seen in the work on *Heaven and Hell* (n 551-565).

425. (xx) *The capacity to understand called rationality, and the capacity to act called freedom, still remain.* These two capacities belonging to man have been treated of above (n 264-267). Man has these two faculties that he may from being natural become spiritual, that is, may be regenerated. For, as was said

spiritualis fit, et regeneratur, et ille non potest spiritualis fieri seu regenerari, nisi per intellectum suum sciat quid malum et quid bonum, et inde quid verum et quid falsum. haec cum scit, potest eligere unum aut alterum, et si eligit bonum, potest per intellectum suum informari de mediis, per quae ad bonum possit venire. Omnia media, per quae homo venire potest ad bonum, sunt provisa. Illa media scire et intelligere est ex *rationalitate*, et illa velle et facere est ex *libertate*. Libertas etiam est velle scire, intelligere et cogitare illa. De his facultatibus, quae vocantur rationalitas et libertas, non sciunt aliquid illi, qui credunt ex doctrina ecclesiae, quod spiritualia seu theologica transcendunt intellectum, et quod ideo absque intellectu credenda sint, hi non possunt aliter quam facultatem, quae vocatur rationalitas, negare. Ac illi qui credunt ex doctrina ecclesiae, quod nemo possit bonum facere a se, et quod ideo non bonum ex aliqua voluntate faciendum sit salutis causa, hi non possunt aliter quam ex principio religionis utramque illam facultatem, quae homini est, negare. Ideo etiam illi, qui se confirmaverunt in illis, post mortem secundum fidem suam orbantur utraque, et loco quod potuerint in libero caelesti esse, in libero infernali sunt, et loco quod potuerint ex rationalitate in sapientia angelica esse, in insania infernali sunt. Et, quod mirum est, agnoscunt utramque illam facultatem dari in faciendo mala, et in cogitando falsa, non scientes quod liberum faciendi mala sit servum, ac rationale cogitandi falsa sit irrationale. At probe sciendum est, quod utraque illa facultas, libertas et rationalitas, non sint hominis, sed quod sint Domini apud hominem, et quod non appropriari possint homini ut ejus; tum quod non dari possint homini ut ejus, sed quod continue sint Domini apud illum, et tamen quod nusquam homini auferantur causa est, quia homo absque illis non potest salvari, nam absque illis non potest regenerari, ut supra dictum est. Quare homo ab ecclesia instruitur, quod non possit verum cogitare a se, nec bonum facere a se. Sed quia homo non percipit aliter, quam quod verum cogitet a se, et bonum faciat a se, evidenter patet, quod credere debeat quod verum cogitet sicut a se, et quod bonum faciat sicut a se. nam si hoc non credit, tunc vel non cogitat verum, nec facit bonum,

above, it is man's love that becomes spiritual, and is regenerated, and it cannot become spiritual or be regenerated unless it knows, by means of its understanding, what evil is and what good is, and therefore what truth is and what falsity is. When it knows this it can choose either the one or the other, and if it chooses good it can, by means of its understanding, be instructed about the means by which to attain to good. All the means by which man is enabled to attain to good are provided. It is by rationality that man is able to know and understand these means, and by freedom that he is able to will and to do them. Freedom is also the will to know, to understand, and to think these means. Those who hold from church doctrine that things spiritual or theological transcend the understanding, and are therefore to be believed apart from the understanding, know nothing of these capacities called rationality and freedom. These cannot do otherwise than deny that there is a capacity called rationality. Those, too, who hold from church doctrine that no one is able to do good from himself, and consequently that good is not to be done from any will to be saved, cannot do otherwise than deny, from a principle of religion, the existence of both these capacities which belong to man. Therefore, those who have confirmed themselves in these things, after death, in agreement with their faith, are deprived of both these capacities, and in place of heavenly freedom, in which they might have been, are in infernal freedom, and in place of angelic wisdom from rationality, in which they might have been, are in infernal insanity, and what is wonderful, they claim that both these capacities have place in doing what is evil and in thinking what is false, not knowing that the exercise of freedom in doing what is evil is slavery, and that the exercise of the reason to think what is false is irrational. But it is to be carefully noted that these capacities, freedom and rationality, are neither of them of man, but are of the Lord in man, and that they cannot be appropriated to man as his own, nor, indeed, can they be given to man as his own, but are continually of the Lord in man, and yet are never taken away from man, and this because without them man cannot be saved, for without them he cannot be regenerated (as has been said above). For this reason man is instructed by the church that from himself he can neither think what is true nor do what is good. But inasmuch as man perceives no otherwise than that he thinks from himself what is true and does from himself what is good, it is very evident that he ought to believe that he thinks as if from himself what is true,

et sic ei nulla religio est ; vel cogitat verum et facit bonum a se, et tunc quod Divinum est, sibi addicat Quod homo verum cogitare et bonum facere [debeat] sicut a se, videatur in *Doctrina Vitae pro Nova Hierosolyma*, a principio ad finem

426. (xxi) *Quod amor spiritualis et caelestis sit amor erga proximum et amor in Dominum, et quod amor naturalis et sensualis sit amor mundi et amor sui* Per amorem erga proximum intelligitur amor usuus, et per amorem in Dominum intelligitur amor faciendi usus, ut prius ostensum est Causa quod hi amores sint spirituales et caelestes, est quia amare usus, et facere illos ex amore illorum, est separatum ab amore proprii hominis, nam qui spiritualiter amat usus, is non se, sed alios extra se, quorum bono afficitur, spectat His amoribus oppositi sunt amores sui et mundi, nam hi non spectant usus propter alios, sed propter se, et qui hoc faciunt, invertunt ordinem Divinum, ac se ponunt loco Domini, et mundum loco caeli, inde est quod spectent retro a Domino et a caelo, et spectare retro ab illis, est ad infernum sed plura de his amoribus videantur supra (n 424) Sed homo amorem faciendi usus propter usus non sentit et percipit, sicut amorem faciendi usus propter se, inde quoque nescit, dum usus facit, num illos propter usus aut propter se faciat At sciat, quod tantum faciat usus propter usus, quantum fugit mala, nam quantum haec fugit, tantum non a se facit usus, sed a Domino malum enim et bonum sunt opposita, quare quantum quis non in malo est, tantum in bono est Nemo in malo et in bono potest simul esse, quia nemo potest duobus dominis simul servire Haec dicta sunt, ut sciatur, quod tametsi homo non sensu percipit, num usus quos facit, sint propter usus, aut num sint propter se, hoc est, num usus sint spirituales, vel num sint mere naturales, usque id scire possit ex eo, num cogitat mala esse peccata vel non si cogitat esse peccata, et propterea non facit illa, tunc usus, quos facit sunt spirituales, et hic dum ex aversatione fugit peccata, tunc etiam incipit sensu percipere amorem usuus propter usus, et hoc ex spirituali jucundo in illis

427. (xxii) *Quod simile sit cum charitate et fide, et cum illarum conjunctione, ut est cum voluntate et intellectu, et*

and does as if from himself what is good For if he does not believe this, either he does not think what is true nor do good, and therefore has no religion, or he thinks what is true and does good from himself, and thus ascribes to himself that which is divine That man ought to think what is true and do good as if from himself, may be seen in the *Doctrine of Life for the New Jerusalem*, from beginning to end

426. (xxi) *Spiritual and celestial love is love towards the neighbor and love to the Lord, and natural and sensual love is love of the world and love of self* By love towards the neighbor is meant the love of uses, and by love to the Lord is meant the love of doing uses (as has been shown before) These loves are spiritual and celestial, because loving uses, and doing them from a love of them, is different from the love of what is man's own, for whoever loves uses spiritually looks not to self, but to others outside of self for whose good he is moved Opposed to these loves are the loves of self and of the world, for these look to uses not for the sake of others but for the sake of self, and those who do this invert divine order, and put self in the Lord's place, and the world in the place of heaven, as a consequence they look backward, away from the Lord and away from heaven, and looking backward away from these is looking to hell (More about these loves may be seen above, n 424) Yet man does not feel and perceive the love of performing uses for the sake of uses as he feels and perceives the love of performing uses for the sake of self, consequently when he is performing uses he does not know whether he is doing them for the sake of uses or for the sake of self But he may know that he is performing uses for the sake of uses in the measure in which he shuns evils, for so far as he shuns evils, he performs uses not from himself, but from the Lord For evil and good are opposites, consequently so far as any one is not in evil he is in good No one can be in evil and in good at the same time, because no one can serve two masters at the same time All this has been said to show that although man does not sensibly perceive whether the uses which he performs are for the sake of use or for the sake of self, that is, whether the uses are spiritual or merely natural, still he can know it by this, whether or not he considers evils to be sins. If he regards them as sins, and for that reason abstains from doing them, the uses which he does are spiritual And when one who does this shuns sins from a feeling of aversion, he then begins to have a sensible perception of the love of uses for the sake of uses, and this from spiritual enjoyment in them

cum horum conjunctione Sunt bini amores, secundum quos caeli distincti sunt, amor caelestis et amor spiritualis amor caelestis est amor in Dominum, et amor spiritualis est amor erga proximum Distinguuntur hi amores per id, quod amor caelestis sit amor boni, ac amor spiritualis sit amor veri, illi enim qui in amore caelesti sunt, faciunt usus ex amore boni, et illi qui in amore spirituali sunt, faciunt usus ex amore veri Conjugium amoris caelestis est cum sapientia, ac conjugium amoris spiritualis est cum intelligentia, sapientiae enim est facere bonum ex bono, ac intelligentiae est facere bonum ex vero, quare amor caelestis facit bonum, ac amor spiritualis facit verum Discrimen inter hos binos amores non potest describi quam per haec, quod illi qui in amore caelesti sunt, sapientiam vitae suae inscriptam habeant, et non memoriae, quae causa est, quod non de Divinis veris loquantur, sed quod faciant illa At illi qui in amore spirituali sunt, sapientiam memoriae suae inscriptam habent; quare loquuntur de Divinis veris, ac faciunt illa ex principis in memoria Quia illi qui in amore caelesti sunt, sapientiam vitae suae inscriptam habent, ideo quicquid audiunt, illico percipiunt num verum sit vel non, et cum interrogantur num verum, respondent solum vel quod sit, vel quod non sit. Hi sunt qui intelliguntur per haec Domini verba,

“Sermo vester erit Immo immo, Non non” (*Matth* v 37)

et quia tales sunt, non volunt aliquid audire de fide, dicentes, “Quid fides? estne sapientia? et quid charitas? estne facere?” Et quum illis dicitur quod fides sit credere quod non intelligitur, avertunt se, dicentes, “Hic delirat” Hi sunt qui in tertio caelo sunt, et qui omnium sapientissimi sunt Tales facti sunt in mundo illi, qui Divina quae audiverunt, statim applicuerunt vitae, aversando mala sicut infernalina, et adorando solum Dominum Hi quia in innocentia sunt, apparent aliis sicut infantes, et quia nihil de veris sapientiae loquuntur, et nihil ex fastu inest sermoni illorum, apparent etiam simplices Sed usque dum audiunt aliquem loquentem, ex sono percipiunt omnia amoris ejus, et ex loquela omnia intelligentiae ejus Hi sunt qui in conjugio amoris et sapientiae sunt a Domino, et qui cardiacum caeli referunt, de quo prius

427. (xxii) *It is the same with charity and faith and their conjunction as with the will and understanding and their conjunction* There are two loves, according to which the heavens are distinct, celestial love and spiritual love. Celestial love is love to the Lord, and spiritual love is love towards the neighbor. These loves are distinguished by this, that celestial love is the love of good, and spiritual love the love of truth, for those who are in celestial love perform uses from love of good, and those in spiritual love from love of truth. The marriage of celestial love is with wisdom, and the marriage of spiritual love with intelligence; for it is of wisdom to do good from good, and it is of intelligence to do good from truth, consequently celestial love does what is good, and spiritual love does what is true. The difference between these two loves can be defined only in this way, that those who are in celestial love have wisdom inscribed on their life, and not on the memory, for which reason they do not talk about divine truths, but do them, while those who are in spiritual love have wisdom inscribed on their memory, therefore they talk about divine truths, and do them from principles in the memory. Because those who are in celestial love have wisdom inscribed on their life, they perceive instantly whether whatever they hear is true or not, and when asked whether it is true, they answer only, It is, or It is not. - These are they who are meant by the words of the Lord,

‘Let your speech be Yea, yea, Nay, nay’ (*Matt v 37*)

And because they are such, they are unwilling to hear any thing about faith, saying, What is faith? is it not wisdom? and what is charity? is it not doing? And when told that faith is believing what is not understood, they turn away, saying, The man is crazy. These are they who are in the third heaven, and who are the wisest of all. Such have they become who in the world have applied the divine truths which they have heard immediately to the life by turning away from evils as infernal, and worshipping the Lord alone. These, since they are in innocence, appear to others as infants, and since they never talk about the truths of wisdom, and there is nothing of pride in their discourse, they also appear simple. Nevertheless, when they hear any one speaking, they perceive by the tone all things of his love, and by what he says all things of his intelligence. These are they who are in the marriage of love and wisdom from the Lord, and who represent the heart region of heaven, mentioned above.

428. Illi autem qui in amore spirituali sunt, qui est amor erga proximum, non habent sapientiam vitae suae inscriptam, sed habent intelligentiam, nam sapientiae est facere bonum ex affectione boni, at intelligentiae est facere bonum ex affectione veri, ut supra dictum est. Hi nec sciunt quid fides si nominatur fides intelligunt veritatem, et cum nominatur charitas intelligunt facere veritatem et cum dicitur quod credendum sit, dicunt hoc vanam locutionem esse, et aiunt “Quis non credit verum?” Hoc dicunt quia vident verum in luce sui caeli; quare credere quod non vident, vocant vel simplicitatem vel fatuitatem. Hi sunt qui faciunt pulmonicum caeli, de quo etiam supra

429. Illi autem qui in amore naturali spirituali sunt, non habent sapientiam nec intelligentiam vitae suae inscriptam, sed habent aliquid fidei ex Verbo, quantum hoc charitati conjunctum est. Hi quia non sciunt quid charitas, nec an fides sit veritas, non possunt inter illos in caelis esse, qui in sapientia et in intelligentia sunt, sed inter illos qui in sola scientia. At illi qui mala fugerunt ut peccata, in ultimo caelo sunt, et ibi in luce simili luci nocturnae lunari. Sed qui se non confirmaverunt in fide ignoti, et simul in aliqua affectione veri fuerunt, illi instructi ab angelis secundum receptionem veritatum, ac vitam secundum illas, elevantur in societates illorum qui in amore spirituali et inde intelligentia sunt. hi fiunt spirituales, reliqui manent naturales spirituales. Ast qui in fide separata a charitate vixerunt, removentur et ablegantur in deserta, quia non in aliquo bono sunt, ita non in aliquo conjugio boni et veri, in quo sunt omnes qui in caelis sunt.

430. Omnia quae in hac Parte de amore et sapientia dicta sunt, dici possunt de charitate et fide, modo pro charitate intelligatur amor spiritualis, et pro fide veritas per quam intelligentia. Simile est si dicatur voluntas et intellectus, sive amor ac intelligentia, quoniam voluntas est receptaculum amoris, ac intellectus est receptaculum amoris, ac intellectus est receptaculum intelligentiae.

431. His adjiciam hoc memorabile. In caelo omnes, qui usus faciunt ex affectione usus, ex communione in qua sunt, trahunt quod sint alius sapientiores et feliciores, ac usus facere illis ibi est, sincere, recte, juste et fideliter

428. Those who are in spiritual love, which is love towards the neighbor, do not have wisdom inscribed on their life, but intelligence, for it is of wisdom to do good from an affection for good, while it is of intelligence to do good from an affection for truth (as has been said above). Neither do these know what faith is. When faith is mentioned they understand truth, and when charity is mentioned they understand doing the truth, and when told that they must believe, they call it empty talk, and ask, Who does not believe what is true? This they say because they see truth in the light of their own heaven, and to believe what they do not see they call either simplicity or foolishness. These are they who constitute the lung region of heaven, also mentioned above.

429. But those who are in spiritual-natural love have neither wisdom nor intelligence inscribed on their life, but only something of faith out of the Word, so far as this has been conjoined with charity. Inasmuch as these do not know what charity is, or whether faith be truth, they cannot be among those in the heavens who are in wisdom and intelligence, but among those who are in knowledge only. Yet such of them as have shunned evils as sins are in the outmost heaven, and are in a light there like the light of the moon by night, while those who have not confirmed themselves in a faith in what is unknown, but have cherished an affection for truth, are instructed by angels, and according to their reception of truths and a life in agreement therewith, are raised into the societies of those who are in spiritual love and therefore in intelligence. These become spiritual, the rest remaining spiritual-natural. But those who have lived in faith separate from charity are removed, and sent away into deserts, because they are not in any good, thus not in any marriage of good and truth, in which all are who are in the heavens.

430. All that has been said of love and wisdom in this Part may be said of charity and faith, if by charity spiritual love is understood, and by faith the truth that produces intelligence. It is the same whether the terms will and understanding, or love and intelligence be used, since the will is the receptacle of love, and the understanding of intelligence.

431. To this I will add the following notable experience. In heaven all who perform uses from an affection for use are wise and happy above others, because of the common sphere which they enjoy, and with them performing uses is acting sincerely, uprightly, justly, and faithfully in the work proper to the calling.

agere in opere quod ejus officii est Hoc vocant charitatem, ac adorationes quae sunt cultus vocant signa charitatis, et reliqua vocant debita et beneficia dicentes quod dum quisque sincere, recte, juste et fideliter facit opus quod ejus officii est, commune in suo bono subsistat et persistat, et quod hoc sit in Domino esse, quoniam omne quod a Domino influit est usus, ac influit a partibus in commune, et a communi ad partes Partes ibi sunt angeli, et commune est societas illorum

QUALE EST INITIAMENTUM HOMINIS A CONCEPTIONE

432. Quale est initiammentum seu primitivum hominis in utero post conceptionem, nemo potest scire, quia id non potest videri, et quoque ex spirituali substantia est, quae per lucem naturalem non cadit in visum Nunc quia aliqui in mundo tales sunt, ut intendant mentem etiam in indagationem primitivi hominis, quod est semen a patre, a quo fit conceptio, et quia multi ex illis in illum errorem lapsi sunt, quod homo sit in suo pleno a primo suo, quod est inchoamentum, et quod dein increcendo perficiatur, detectum mihi est quale id inchoamentum seu primum est in sua forma Hoc mihi detectum est ab angelis, quibus id revelatum est a Domino qui quia id sapientiae suae fecerunt, ac jucundum sapientiae illorum est communicare aliis quod sciunt, ideo ex data venia formam initialem hominis in typo coram oculis meis in luce caeli sistebant; quae talis erat Visa est sicut minima imago cerebri cum delineatione subtili alicujus faciei antrorsum, absque appendice Hoc primitivum in superiore gibba parte erat compages ex globulis seu sphaerulis contiguas, et unaquaevis sphaerula erat compaginata ex adhuc minutioribus, et unaquaevis ex his similiter ex minutissimis, ita trium graduum erat, antequam in parte sima delineatum quid pro facie apparuit Gibbosa pars erat tenuissima membrana seu meninge circumtectâ, quae transparens Gibba pars, quae erat typus cerebri in minimis, erat etiam divisa in binos quasi toros, sicut cerebrum in maximis est in bina hemisphaeria, et dictum est mihi, quod dexter torus esset receptaculum amoris, et sinister torus receptaculum sapi-

of each This they call charity, and acts of worship they call signs of charity, and other things they call obligations and favors, saying that when one performs the duties of his calling sincerely, uprightly, justly, and faithfully, the good of the community is maintained and perpetuated, and that this is to "be in the Lord," because all that flows in from the Lord is use, and it flows in from the parts into the community, and flows out from the community to the parts The parts there are angels, and the community is a society of them

WHAT MAN'S BEGINNING IS FROM CONCEPTION.

432. What man's initial or primitive form is in the womb after conception no one can know, because it cannot be seen, moreover, it is made up of spiritual substance, which is not visible by natural light Now because there are some in the world who are eager to investigate even the primitive form of man, which is seed from the father, from which conception is effected, and because many of these have fallen into the error of thinking that man is in his fulness from his first, which is the rudiment, and is afterwards perfected by growth, it has been disclosed to me what that rudiment or first is in its form It has been disclosed to me by angels, to whom it was revealed by the Lord, and because they had made it a part of their wisdom, and it is the enjoyment of their wisdom to communicate to others what they know, permission having been granted, they presented before my eyes in the light of heaven a type of man's initial form, which was as follows There appeared as it were a tiny image of a brain with a delicate delineation of something like a face in front, with no appendage This primitive in the upper convex part was a structure of contiguous globules or spherules, and each spherule was a joining together of those more minute, and each of these in like manner of those still more minute It was thus of three degrees In front, in the flat part, a kind of delineation appeared for a face The convex part was covered round about with a most fine skin or membrane which was transparent The convex part, which was a type of the brain in least forms, was also divided into two beds, as it were, just as the brain in its larger form is divided into two hemispheres It was told me that the right bed was the receptacle of love, and the left the receptacle of wisdom, and that by wonderful in-

entiae, et quod per mirificas consertiones essent sicut consortes et contubernales Insuper monstratum est in luce caeli, quae affulsit, quod compages cerebelluli hujus interius esset quoad situm et fluxionem in ordine et in forma caeli, et quod compages ejus exterior esset in opposito contra illum ordinem et illam formam Postquam haec visa et monstrata sunt, dixerunt angeli, quod bini interiores gradus, qui erant in ordine et in forma caeli, essent receptacula amoris et sapientiae a Domino, et quod exterior gradus, qui in opposito erat contra ordinem et formam caeli, esset receptaculum amoris et insaniae infernalis, ex causa, quia homo ex labe hereditaria nascitur in mala omnis generis, et quod mala illa resideant in extremis ibi, et quod illa labe non removeatur, nisi aperiantur gradus superiores, qui, ut dictum est, sunt receptacula amoris et sapientiae a Domino Et quia amor et sapientia est ipse homo, est enim amor et sapientia in sua essentia Dominus, et hoc primitivum hominis est receptaculum, sequitur quod inde in primitivo illo sit continuus nisus in formam humanam, quam etiam successive induit

terweavings these were, as it were, consorts and partners. It was further shown in the light of heaven, which fell brightly on it, that the structure of this little brain within, as to position and movement, was in the order and form of heaven, and that its outer structure was in direct opposition to that order and form. After these things were seen and pointed out, the angels said that the two interior degrees, which were in the order and form of heaven, were the receptacles of love and wisdom from the Lord, and that the exterior degree, which was in direct opposition to the order and form of heaven, was the receptacle of infernal love and insanity, for the reason that man, by hereditary corruption, is born into evils of every kind, and these evils reside there in the outermosts, and that this corruption cannot be put away, unless the higher degrees are opened, which, as was said, are receptacles of love and wisdom from the Lord. And as love and wisdom are very man, for love and wisdom in their essence are the Lord, and this primitive of man is a receptacle, it follows that in that primitive there is a continual effort towards the human form, which also it gradually assumes.

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 The essence of spiritual love is doing good to others, not for the sake of self, but for the sake of others (n 335)
- Eternity** — What is eternity for the angels (n 76)
- Ether** (n 176, 183, 223, 374) (See *Atmosphere*)
- Evil**. — The origin of evil is from the abuse of man's rationality and freedom (n 264-270)
 Evils and falsities confirmed with man are permanent, and come to be of his love and life (n 268)
 All evils and their falsities, both engendered and acquired, have their seat in the natural mind (n 270)
 Evils and falsities are in every respect opposed to goods and truths (n 271)
 (See *Hereditary*)
- Exhalations** — Effect of exhalations upon the blood (n 420)
- Exinanition** — State of exinanition of the Lord (n 234)
- Existere** — *Existere* is where *Esse* is, one is not possible apart from the other (n 14)
 That which exists from *Esse* makes one with *Esse* (n 15)
- Exteriors** — The exteriors of the mind act as one with the exteriors of the body (n 136)
- Externals** — All the externals of the angels are correspondences of internals, but the correspondences are spiritual, not natural (n 87)

- Eye** —It is according to appearance that the eye sees, but it is the understanding that sees through the eye (n 363)
 From sensation man knows nothing of the numberless things in his eyes (n 22)
 The more the eyes are looked into the more do wonders increase They are more perfect interiorly according to discrete degrees (n 201)
 The eyes of man and the eyes of angels are formed for the proper reception of their own light (n 91)
- Faces** —Their infinite variety (n 318)
 Faces of angels turned constantly towards the sun in the east (n 129)
- Faith** —Faith in its essence is truth (n 253, 429)
 Faith is of thought (n 214) (*See Charity*)
- Fallacies** —Fallacies which prevail with the evil and with the simple arise from appearances confirmed (n 108)
- False** —(*See Evil*)
- Fetus** —State of the fetus in the womb (n 399, 401, 402, 407, 410, 432).
- Fibres** —Where the origin of the fibres is, there is the origin of life (n 365, 366)
 Action of fibres (n 366, *see also* n 207, 254, 367, 369, 370, 400)
 Motor fibres (n 190, 192, 207, 215, 254, 277)
 Nervous fibres (n 190, 192)
- Fibrils** —Their multitude compared to the multitude of rays going forth from the stars (n 366)
- Fibrillary** —Fibrillary substance of the brain (n 366)
- Finite** —The finite can exist only from the Infinite (n 44)
- Fire** —Fire is dead, and the solar fire is death itself (n 89)
 The difference between spiritual fire, which is Divine Love, and natural fire, is like the difference between what is alive and what is dead (n 93)
 How the fire of the spiritual sun is adapted to angels in heaven by spiritual atmospheres, and in like manner the fire of the natural sun is adapted to men (n 174)
 "Fire," in the Word, signifies love (n 87), also the Lord as to Divine Love (n 98)
- Figments** —Mere figments of reason (n 43, 210)
- Firsts** —The first principles or firsts of life are in the brains (n 365)
 By life in first principles is meant will and understanding (n 365)
 First things are each and all things of the animal kingdom (n 65)
- Flies** —Their origin (n 338, 339)
- Flow-in** —Everything that flows in through the spiritual mind is from heaven, while everything that flows into the natural mind is from the world (n 261)
 All inflowing is perceived and felt according to the recipient forms and their states (n 275)
- Flowers** —They are more perfect interiorly according to discrete degrees (n 201)
 A wave of effluvia constantly flows forth out of flowers (n 293)
- Foolish** —In the Word, he that doeth not is called foolish (n 220)
- Folkes** —President of the Royal Society (n 344)
- Force** —Force is conatus excited, it is produced by conatus, and produces motion (n 218)
 Living forces in man are the interior constituents of his body (n 219).
 It is contrary to order for dead force to act on living force (n 166).
 Perfection of forces (n 200)
 Active, mediate, and passive forces (n 178)
 (*See* 311, 340, 344, 392)
- Forehead** —Contracted when man exerts the mind and thinks (n 365).
- Form** —Form in itself is Divine Wisdom (n 44-46)
 The substantial form of the natural mind (n 273)

The human form is nothing else than the form of all the affections of love

(n 411)

The initial primitive form of man (n 432)

Material form of man (n 388)

Form of the will (n 410)

Forms of vegetables and animals, what produces them (n 340)

Origin of the forms of man's members, etc (n 370)

Every spiritual form is like itself in what is greatest and what is least (n. 273, 275)

What causes forms in the natural world to be fixed and enduring (n 340).

Forms are the containants of uses (n 46)

Forms of uses (n 307-318)

The form varies according to the excellence of the use (n 80)

There is no substance without form (n 209, 223, 229)

Substance and form (n 41)

Formation —Formation of the body in the womb (n 400)

Fountains —The fountains of all things of man's life are the Divine Love and Divine Wisdom (n 33)

Foxes —Their origin (n 339)

Freedom —Freedom is the ability to do what is good and true It is a capacity of the will (n 240, 264, 425)

By virtue of freedom and rationality man is man, and is distinguished from beasts (n 240, 264)

These capacities are not man's, but are the Lord's in man (n 116, 425)

They are never taken away, they are with every man, good and evil alike (n 162, 240, 247, 266, 425)

The use and misuse of these capacities (n 267)

Freedom in doing what is evil is slavery (n 425)

Frogs —Their origin (n 339, 345)

Fruits —Are more perfect interiorly according to discrete degrees (n 201).

A wave of effluvia emanates unceasingly from fruits (n 293)

Fulness —What it is to be in fulness (n 217, 221)

Gifts —In the heavens all the necessities of life are free gifts (n 334)

Glandular substance —Glandular substance of the brain, in what it consists (n 366)

Globe —The terraqueous globe is as a kind of base and support (n 165, 106)

Glorification —Glorification of the Lord (n 234)

Described (n 221)

Glory —A glory surrounds each love like the brightness of fire (n 266)

The Lord is to be adored, worshipped, and glorified, not for His own glory, but for man's sake (n 335)

God —God is Love itself because He is Life itself (n 4-6)

He is not in space (n 7-10, 21)

He is very Man (n 11-13, 16, 97)

Existing not from Himself, but in Himself (n 16)

All things of the created universe, viewed in reference to uses, represent man in an image, and this proves that God is Man (n 319-326)

God by virtue of His own essence is called "Jehovah" (n 100)

God alone is Substance in itself, and therefore *Esse* itself (n 283)

In God we live, move, and have our being (n 301) (*See Jehovah and Lord, see also the CONTENTS, Part I*)

God-Man —The God-Man has a body and everything pertaining to body (n 18)

From these come all like things in man (n 22)

All things from the one God-Man (n 23-27)

Good —Everything that proceeds from love is called good (n 31)

All good things that have existence in act are called uses (n 336).

All good is of love (n 84, 402, 406), of spiritual heat (n 253), is from the Lord, and nothing of good is from man (n 394)

The whole power of good is by means of truth (n 406)

Good acts in truth, thus by means of truth (n 406)

Grandfathers —Hereditary evils are from the father, thus from grandfathers and great grandfathers, successively transmitted to offspring (n 269)

Greatest —The Divine in things greatest and least is the same (n 77-82)

The greatest things in which there are degrees of both kinds (n 225)

Gyration —Gyration from right to left tends downward, from left to right, upward
Follows the flow of the interiors (n 270)

Hands —In the Word, "hands" signify power, and the "right hand" superior power (n 220)

The "work of the hands of Jehovah" means the work of the Divine Love and the Divine Wisdom (n 59)

Why inductions into the ministry are performed by the laying on of hands (n 220)

Head —The head rules the body under it at will, for the understanding and will have their seat in the head (n 25)

Those in hell appear head downward and feet upward (n 275)

Several heads on one body (n 24)

Hearing —Is predicated of attention and giving heed, which pertain to the understanding (n 363)

Hearing is effected by means of the lowest atmosphere called air (n 176)

Hearing is in the ear, and not in the place where the sound originates, and is an affecting of the substance and form of the ear. Does not go out from the ear to catch the sound, but the sound enters the ear and affects it. It is not something volatile flowing from its organ, but is the organ considered in its substance and form (n 41)

Communicates immediately through fibres with the brains, and derives therefrom its sensitive and active life (n 365) (*See Sense*)

Heart —The heart and the lungs are life's two fountains of motion (n 291)

So long as the heart is moved, love with its vital heat remains and preserves life (n 390)

The heart is more perfect interiorly according to discrete degrees (n 201)

The will corresponds to the heart (n 378)

The heart corresponds to love or good (n 402)

In the Word, "heart" signifies the love of the will (n 383)

Heat —The heat which proceeds from the spiritual sun in its essence is love (n 5, 32, 363)

The first proceeding of love is heat (n 95)

In the spiritual world there is continuous heat (n 161)

The heat of the spiritual world in itself is alive, but the heat of the natural world in itself is dead (n 89)

The heat of the natural world can be vivified by the influx of heavenly heat (n 88)

Heat has existence not in love itself, but from love in the will and thence in the body (n 95)

Spiritual heat is the good of charity (n 83, 84) It is obtained only by shunning evils as sins (n 246)

Vital heat, its origin (n 379)

Heat corresponds to love (n 32) (*See also CONTENTS, Part II*)

Heaven —The whole heaven, and all things therein, look to one God (n 25, 26)

The whole heaven in the aggregate resembles a single man (n 288, 381)

Heaven is divided into regions and provinces according to the members, viscera, and organs of man (n 288)

There are three heavens disposed according to discrete degrees (n 202, 275)

- The heavens are divided into two kingdoms, the celestial and the spiritual (n 381)
- Height** —In the Word, "height" signifies degrees of good and truth (n 71)
The sun in the spiritual world appears in a middle altitude, why (n 105)
- Hell** —There are three hells, and they are distinct according to three degrees of height or depth opposite to the three heavens (n 275)
The hells are not distant from men, but are about them, yea, within those who are evil (n 343) (*See also* n 339, 341)
- Hemispheres** —Hemispheres of the brain, why there are two (n 384, 409) The right is the receptacle of love, the left of wisdom (n 432)
- Herbs** —Poisonous herbs, etc., their origin (n 338, 339, 341)
- Hereditary evils** —Hereditary evils are from the father, thus from grandfathers and great-grandfathers, successively transmitted to offspring (n 269)
Hereditary corruption cannot be put away unless the higher degrees are opened, which are the receptacles of love and wisdom from the Lord (n 432)
- Heresy** —An abominable heresy (n 130)
Every heresy is confirmed by its adherents (n 297)
- Higher** —In the Word, "higher" signifies inner (n 206)
It is according to order for the higher to act upon the lower, and not the reverse (n 365)
"The Most High" signifies the inmost (n 103)
The highest of successive order becomes the innermost of simultaneous order (n 206)
- Hours** —"Hours," in the Word, signify states (n 73)
- House** —By the house of the will is meant the whole man (n 408)
- Human Divine** (n 11, 12, 233)
In the trinity is called "the Son" (n 146)
The Human Divine is the inmost in every created thing (n 285).
The two Humans of the Lord (n 221)
- Humiliation** —Adoration and worship flow forth from humiliation (n 335)
- Ideas** —Spiritual and natural ideas (n 7, 294, 306)
Spiritual idea derives nothing from space, but it derives its all from state
In natural idea there is space, for it is formed out of such things as are in the world (n 7)
Natural and spiritual ideas differ according to degrees of height (n 294)
In all the heavens there is no other idea of God than that He is a Man, which is the same as the idea of a Human Divine (n 11)
Every nation in the spiritual world has its place allotted in accordance with its idea of God as a Man (n 13)
Ideas of thought (n 1, 69, 71, 223, 224)
In the natural world man forms the ideas of his thought, and thereby his understanding, from space and time (n 69)
- Ignorance** —Ignorance of the man of the church of what love and wisdom are (n 188)
- Image** —The created universe, viewed as to uses, is the image of God (n 298, 64)
Things created repeat in an image things that are in the Lord (n 223)
In all forms of uses there is an image of creation (n 313), and an image of man (n 317), and of the Infinite and the Eternal (n 318)
All things of the created universe, viewed in reference to uses, represent man in an image (n 319)
The natural mind that is in evils and their falsities is a form and image of hell (n 273)
Countless things in the spiritual sun are presented as in an image in the created universe (n 155)
In *Genesis*, by the "image of God" is meant the Divine Wisdom (n 358)

Impure —Impure things of the will in the understanding (n 421)

Infinite —God is infinite, not only because he is very *Esse* and *Existere* in itself, but because in Him there are infinite things (n 17).

An infinite without infinite things in it is infinite in name only (16)

The infinite things in God-Man appear in heaven, in angel, and in man as in a mirror (n 19, 21)

In God-Man infinite things are one distinctly (n 17-22)

Influx —Influx is effected by correspondences, and it cannot be effected by continuity (n 88)

There is an unceasing influx out of the spiritual world into the natural (n 340)

No physical influx into the spiritual operations of the soul is possible (n 166)

There are two forms into which the operation by influx takes place, the vegetable and the animal form (n 346)

Influx of light into the three degrees of life in man that belong to his mind (n 245)

Mediate and immediate influx (n 233)

Innermost —The innermost of simultaneous order is the highest of successive order (n 206)

Insects (n 62, 341, 342)

Noxious insects, whence their origin (n 339, 342)

Wonderful things presented by the smallest insects (n 352, 373)

Intelligence —It is of intelligence to do good from an affection for truth (n 427, 428)

Those who are in spiritual love have intelligence inscribed on their life (n 428)

To think from causes is of intelligence (n 202)

Intention —The thought of the will is called intention (n 215)

Interiors —The interiors of the body correspond to its exteriors, through which actions come forth (n 219)

The interiors which are not open to view can in no way be discovered except through a knowledge of degrees (n 184)

Interiors when opened, interiors when closed (n 138)

Interiors of the mind make one with interiors of the body (n 137)

Internals —(See *Externals*)

Jehovah —Jehovah is *Esse* itself, uncreate and infinite (n 4)

God the Creator of the universe is called "Jehovah," which is from the verb *to be*, because He alone is (n. 282, 100, 151)

In the New Testament, Jehovah is called "the Lord" (n 282)

Judge —Why it is said in the Word that "man shall be judged according to his deeds" (n 281)

Judgment —By "righteousness and judgment," in the Word, are meant Divine Love and Divine Wisdom (n 38). (See *Last Judgment*)

Kidneys, etc —Why there are two (n 384, 409)

Wonderful things and interior perfections of kidneys (n 201)

Kingdoms —Two kingdoms in the heavens, the celestial and the spiritual (n 101, 232, 381)

The celestial kingdom is called heaven's cardiac kingdom, and the spiritual is called heaven's pulmonic kingdom (n 381)

To these is added a third, wherein are men in the world, and thus is the natural kingdom (n 232)

Mineral, Vegetable, and Animal kingdoms (n 61, 65, 313-316)

- Language** } —Speech is from the thought (n 26)
Speech } It is effected by means of a lowest atmosphere which is called air (n. 176)
- Spiritual speech has nothing in common with natural speech (n 163)
 There is no word of spiritual language the same as any word of natural language (n 295)
 Natural and spiritual speech communicate only by correspondence (n 306)
 Angelic speech (n 26, 295)
- Last Judgment** —Errors concerning it (n 386) (*See Judgment*)
- Left** —In the angel and in the man all the left parts correspond to wisdom from love, or to truth from good (n 127, 384, 409)
- Length** —“Length,” in the Word, signifies the good of a thing (n 71)
- Lice** —Their origin (n 338, 339, 342, 345)
- Life** —*Esse* itself is called “Jehovah,” and Life itself, or Life in itself (n 4, 76)
 Life is the Divine Essence (n 35)
 God alone is Life, and His life is Divine Love and Divine Wisdom (n 363, 400)
 Man’s very life is love or will (n 2, 3, 399)
 Love and wisdom, and will and understanding therefrom, make the very life of man (n 363)
 The life of man in its first principles is in the brains, and in its derivatives in the body (n 365)
 Such as life is in its first principles such it is in the whole and in every part (n 366)
 By means of first principles life is in the whole from every part, and in every part from the whole (n 367)
 Life acts into the natural according to any induced change of form (n 166)
 Man is not life, but a recipient of life (n 4)
 Spiritual life is a life conformed to the Divine precepts (n 248)
 In the Word, by “life” is meant the Divine Love (n 38)
- Ligaments** (n 403, 408)
- Light** —The light that proceeds from the spiritual sun in its essence is wisdom (n 5, 32, 363)
 The first proceeding of wisdom is light (n 95)
 There is continuous light in the spiritual world (n 161)
 The light of the spiritual world in itself is alive, but the light of the natural world in itself is dead (n 89)
 The light of the world can be illumined by the influx of heavenly light (n 88)
 Light has existence not in wisdom, but in the thought of the understanding, and thence in the speech (n 95)
 The light of men is Divine truth (n 383)
 Spiritual light flows in with man through three degrees (n 242–247)
 Light corresponds to wisdom (n 32)
 Spiritual light is the truth of faith (n 83, 84)
 In the Word, by “light” is meant the Lord’s Divine Wisdom (n 38, 98) (*See also the CONTENTS, Part II*)
- Likeness** —Likeness between generals and particulars, or between greatest and least (n 227)
 Resemblance of races to their first progenitors (n 269)
 In *Genesis* the Divine Love is meant by “the likeness of God” (n 358)
- Live** —Why all men, the good as well as the evil, live forever (n 240).
 To live, move, and be in God (n 301)
- Liver** —From sensation man knows nothing of his liver (n 22)
 Is more perfect interiorly according to discrete degrees (n 201)
- Living** —What is living disposes what is dead in submission to itself, and forms it for uses, which are its ends, but the reverse never occurs (n 166)
 One is said to be alive whose mind is a heaven (n 276).
- Locusts** —Their origin (n 339, 345).

Loins —Why there are two (n 384, 409)

Lord —The Lord is Love itself because He is Life itself (n 4-6)

He is Very Man (n 11-13, 285)

He is the Very and Only God, who rules the universe (n 103).

He alone is Heaven (n 113-118)

He rose again with His whole body, differently from any man (n 221)

When the Lord manifests Himself to the angels in person, He manifests Himself as a Man, and this sometimes in the spiritual sun, and sometimes out of it (n 97)

The Lord is present with all, but with each according to reception (n 111, 124)

To be in the Lord is to perform the duties of one's calling sincerely, uprightly, justly, and faithfully (n 431)

(See the CONTENTS See also *God and Jehovah*)

Love.—To feel the joy of another in oneself, that is loving, but to feel one's own joy in another, and not the other's joy in oneself is not loving (n 47)

Love is the life of man (n 1-3, 399)

It is the *esse* of life (n 14, 358, 368)

The essence of all love consists in conjunction (n 47)

The conjunction of love is by reciprocation (n 48)

Love consists in this, that its own should be another's (n 47)

Love has use for an end, and intends it, and brings it forth by means of wisdom (n 297)

Love alone is like an *esse* without its *existere* (n 139)

Love and wisdom are the real and actual substance and form, which constitute the subject itself (n 40, 224)

Celestial love is love to the Lord, or the love of good (n 426, 427), those who are in this love have wisdom inscribed on their life (n 427, 428)

Love and wisdom are not abstract things, they are not possible outside of their subjects, but are states of these (n 209, 224)

Love to the Lord is nothing else than committing the precepts of the Word to life, the sum of which is to shun evils because they are hellish and devilish, and to do good because it is heavenly and divine (n 237)

By this love is meant a love of doing uses (n 426) (See also 141, 142, 427)

Spiritual love is love towards the neighbor, and the love of truth (n 426, 427), those who are in that love have intelligence inscribed on their life (n 427, 428)

Love towards the neighbor is a spiritual love of uses (n 237), by that love is meant a love of uses (n 426)

Natural love is of self and of the world (n 421, 416)

Natural love separate from spiritual love (n 424)

The love of self and the love of the world are infernal loves (n 396)

By creation they are heavenly, for they are loves of the natural man serviceable to spiritual loves, as a foundation is to a house (n 396)

Natural-spiritual love (n 429)

Corporeal natural love (n 419)

Corporeal love (n 424)

Love of ruling from love of self, and love of ruling from the love of use (n 142, 424) (See also CONTENTS, Part V)

Love and Wisdom —There is a union of Love and Wisdom in every Divine work, from which it has perpetuity, yea, its everlasting duration (n 36)

Lower —In the Word, "lower" signifies outer (n 206)

Lowest —The lowest in successive order becomes the outermost in simultaneous order (n 206)

In each kingdom of nature, the lowest things are for the use of the middle, and the middle for the use of the highest (n 65)

Lungs —The lungs correspond to the understanding (n 413), to wisdom or truth (n 402)

The understanding corresponds to the lungs (n 382, 383)
 Particulars concerning the lungs (n 413)
 Are more perfect interiorly according to discrete degrees (n 201).
 Why there are two lobes of the lungs (n 384, 409)
 (*See Heart, Structure*)

Machiavelli —Machiavelli and his followers (n 267)

Malignity —Malignity of evil increases according to the degree in which the spiritual mind is closed up (n 269)

Man —Man is a recipient of life (n 4, 68)

The conception of a man from his father is not a conception of life, but only a conception of the first and purest form capable of receiving life (n 6)

The nature of man's initial form by conception (n 432)

A man is not a man from face and body, but from understanding and will (n 251)

Man is born an animal, but becomes a man (n 270)

Every man as to the interiors of his mind is a spirit, and is in the spiritual world in the midst of angels and spirits there (n 90, 92)

The spirit of man is a man, because it is receptive of love and wisdom from the Lord (n 287)

There are in every man degrees of both kinds (n 225, 236)

In the Lord the three degrees of height are infinite and uncreate, but in man they are finite and created (n 230-235)

A wave of effluvia constantly flows forth out of man (n 293)

Man is a form of all uses, and all the uses in the created universe correspond to those uses in him (n 298)

The spiritual man, the natural man, and the spiritual natural man (n 250-255)

The spiritual man is altogether distinct from the natural, and there is no other communication between them than such as there is between cause and effect (n 251)

The natural man is a menial and servant, and the spiritual man is a master and a lord (n 249)

How man is distinguished from beasts (n 247)

Because God is a Man He has a body and everything pertaining to it (n 18)

(*See also* CONTENTS, Parts III and V)

Marriage —Marriage between love and wisdom, between will and understanding, and between good and truth (n 402, 409, 410, 419)

Between celestial love and wisdom, and between spiritual love and intelligence (n 414, 423, 427)

Marrow —Spinal marrow (n 366)

Matter —Its origin (n 302, 305, 158, 311, 340)

In the substances and matters of which earths consist, there is nothing of the Divine in itself, but still they are from the Divine in itself (n 305)

Means —All the means by which man is enabled to attain good are provided (n 425, 171)

The end qualifies the means (n 261)

Measure of time —Whence derived (n 73)

Mediations —There are continual mediations from the first to outmosts, and nothing can have existence except from what is prior to itself, and finally from the first (n 303)

Meditation —Meditation is the thought of the spirit (n 404)

Medulla oblongata —Its composition (n 366)

Medullary —Medullary substance of the brain (n 366)

Members —Members, organs, and viscera of a man (n 22, 370, 376, 377, 384, 385, 408).

Metals — Their composition (n 190, 192, 207)

There are in them degrees of both kinds (n 225)

They are more perfect interiorly according to discrete degrees (n 201)

A wave of effluvia constantly emanates from them (n 293)

Microcosm — Man in respect to his understanding and will may be called a world or microcosm (n 251)

He was so designated by the ancients (n 323)

At the present day it is not known why he was so called (n 319)

Middle things — Each and all things of the vegetable kingdom are middle things (n 65) (*See Primes and Outmosts*)

Mind — The mind of man consists of a will and an understanding (n 239, 372, 387)

The interiors of men which belong to their minds are separated by discrete degrees (n 186, 203)

Man has a natural mind, a spiritual mind, and a celestial mind (n 239, 260)

The natural mind consists of spiritual substances, and at the same time of natural substances (n 257, 260, 270, 273)

It envelopes and encloses the spiritual mind and the celestial mind (n 260)

It resides in the brains in its first principles (n 273)

The mind impels the body and all its belongings at will (n 387)

The natural mind in form or in image is a world, while the spiritual mind in its form or image is a heaven (n 270)

The spiritual mind derives its form from the substances of the spiritual world only (n 270)

The natural mind is coiled into gyres from right to left, but the spiritual mind into gyres from left to right (n 270)

The higher region of the natural mind is called the rational, and the lowest region is called the sensual (n 254) (*See CONTENTS, Part III and V*)

Mineral kingdom — The forms of the uses of this kingdom (n 313)

The relation to man in respect to each and all things of the mineral kingdom (n 61)

Minerals — Minerals are interiorly more perfect according to discrete degrees (n 201)

Minute — There can be nothing so minute as not to have in it degrees of both kinds (n 223)

Misuse — Misuse of rationality and freedom (n 267)

Misuse of the capacity to raise the understanding above the love (n 395)

Misuse of uses does not do away with use (n 331)

Mites — Their origin (n 338, 339)

Moon — What is meant by "the light of the moon being as the light of the sun" (n 233)

Moral — Things moral are not abstract but are substances, they are not possible outside of subjects which are substances, but are states of subjects, that is, of substances (n 209)

Morning — In the Word, "morning" signifies the first state of the church (n 73)

Moths — Their origin (n 338, 339)

Motion — Motion is produced by forces, and is the outmost degree of conatus, through motion, conatus exerts its power (n 218)

In motion there is nothing essential except conatus (n 197)

Living motion in man is action which is produced through living forces by the will united to the understanding (n 219)

Conatus, force, and motion are no otherwise conjoined than according to discrete degrees, conjunction of which is not by continuity, but by correspondences (n 218) (*See Effort and Force*)

Cardiac and pulmonic motion (n 381)

Muscle — Its composition (n 190, 192, 197)

Is more perfect interiorly according to discrete degrees (n 201).

- Nation** —Every nation in the spiritual world has its place allotted in accordance with its idea of God as a Man (n 13)
- Natural** —All that springs forth and continues to exist from the sun of the natural world is called natural (n 159)
 There does not exist a natural which does not derive its cause from the spiritual (n 134)
 The natural man (n 251)
 The spiritual-natural man (n 429)
 The sensual-natural man (n 141, 162, 254)
 How the natural man becomes spiritual (n 248)
- Natural mind** —(See *Mind*)
- Naturalism** —Its origin (n 69)
- Nature** —In itself is wholly inert (n 166)
 In itself it is dead (n 159, 340)
 In man and in animals it appears as if alive, because of the life which accompanies and actuates it (n 159)
 All things of nature are from love and wisdom (n 46)
 Nature contributes nothing whatever to the production of vegetables and animals (n 344)
 Nature has produced and does produce nothing, but the Divine out of itself and through the spiritual world produces all things (n 349, 356)
 To nature can be ascribed no more than this, that it serves the spiritual in fixing those things which flow in unceasingly into nature (n 344)
 The folly of those who ascribe all things to nature (n 162, 166), their state in the spiritual world (n 357), some are excusable (n 350)
- Neck** —All fibres descend from the brains through the neck into the body, and none ascend from the body through the neck to the brain (n 365)
- Negation** —The negation of God constitutes hell, and in the Christian world the negation of the Divinity of the Lord (n 13)
- Nerves** —Their composition (n 190, 192, 366)
 (See n 197, 388)
- Newton** —His abhorrence of the idea of nothing applied to vacuum (n 82)
- Night** —In the Word, "night" signifies the end of the church (n 73)
- Noon** —In the Word, "noon" signifies the fulness of the church (n 73)
- North** —In the Word, "north" signifies wisdom in shade (n 121)
 In the spiritual world, those who are in a lower degree of wisdom dwell in the north (n 121)
- Nose** —The nose corresponds to the perception of truth (n 254)
 The appearance is that the nose smells, but the understanding smells by virtue of its perception (n 363)
 "Nostrils," in the Word, signify perception (n. 383)
- Nothing** —To make anything out of nothing is a contradiction (n 55, 283).
 The universe was not created out of nothing (n 283)
 In nothing no real activity of mind is possible (n 82)
- Nuptials** —What is understood by the nuptials of love and wisdom, or of the will and understanding (n 404)
- Object** —The object of this work is to uncover causes, that effects may be seen from them (n 188)
- Objects** —In spiritual light the objects of thought are truths, and the objects of sight are like those in the natural world, but correspondent to the thoughts (n 70)
- Odors** —Effect which odors have on the blood (n 420).
 Foul smells in the hells (n 339, 341, 420)
 Odors in the heavens (n 420)
- Omnipotence** —The omnipotence of God (n 9, 72, 221)

Omnipresence —The omnipresence of God (n 7, 9, 21, 69, 71, 72)

God is omnipresent, because He is not in space (n 147)

Omniprovident —It may be seen in a measure how God is able to be omniprovident (n 21)

Omniscience —Omniscience of God (n 9, 21, 72)

One —Love and wisdom proceed from the Lord as one, but are not received as one by the angels (n 125)

The heat and light in proceeding from the Lord are one (n 99) (*See Distinctly One*)

Only —That is called the Only from which everything else proceeds (n 45)

In all things the first is solely supreme in the subsequent things, yea, it is the sole thing in them (n 197)

Operation —Operation by influx into vegetable and animal forms (n 346)

Order —Successive and simultaneous order of discrete degrees (n 205-208)

Organic —Organic substance (n 191, 192, 197, 200)

Organic forms (n 208)

Organization —Organization of the will and understanding (n 373)

Organs —Their composition (n 190)

Organs of sense (n 366, 407)

Organs of motion (n 366)

(*See* n 207, 370, 376, 377, 384, 385, 400, 401, 408, 410)

Origin —Origin of man (n 346), of the affections and thoughts (n 33), of evil (n 264-270), of vital heat (n 379), of animals and vegetables (n 339, 340, 346), of animalcules and noxious insects (n 342), of substance and matter (n 302), of earths (n 302-306)

Outermost —The outermost of simultaneous order is the lowest of successive order (n 206)

Outmost —The outmost of each series, that is to say, use, action, work, and doing, is the complex and containant of all the prior (n 215)

Every outmost consists of things prior, and these of their primes (n 208)

Every outmost is sheathed about and thereby rendered distinct from its things prior (n 278)

In every outmost there are discrete degrees in simultaneous order (n 207, 208)

The degrees of height are in fulness and in power in their outmost degree (n 217-221)

The lowest spiritual separated from what is above it produces evil uses (n 345)

All things of the mineral kingdom are outmost things (n 65).

Owls.

Screech Owls. } —Their origin (n 339)

Pairs —Why with man there are pairs in all the things of his body (n 127, 384, 409)

Pancreas —From sensation man knows nothing of the pancreas (n 22)

It is more perfect interiorly according to discrete degrees (n 201)

Parallelism —Parallelism between the vegetation of a tree and the vivification of man (n 316)

Between spiritual and natural uses (n 333)

Peace —The state of peace corresponds to spring time on earth (n 105)

Perceive —To perceive as our own what is of the Lord (n 115, 116)

Perception. —Perception pertains to wisdom (n 363).

Common perception (n 365)

It comes by influx from heaven (n 361)

Why many of the learned have destroyed their common perception (n 361)

No man of sound reason ever lacks perception of truth so long as he has an affection for understanding truth (n 404)

The perception of truth springs from an affection for understanding (n 404)
 Perceptions are substances and forms, and not entities abstracted from substance and form (n 42)

Perceptions flow in out of the spiritual world, yet are received, not by the understanding, but by love according to its affections in the understanding (n 410) (*See Affections and Thoughts*)

Perfection —Perfection itself is in the Lord and from Him in the spiritual sun (n 204)

All perfections increase and ascend along with degrees and according to degrees (n 199–204)

Perfection of forces is perfection of all things which are actuated and moved by life, in which, however, there is no life (n 200)

Perfection of life is perfection of will and understanding (n 200)

Perfection of forms and perfection of forces make one (n 200)

Perfection of the universe, whence it comes (n 227)

Peritoneum —Its relation to the lungs (n 408)

Perpetuity —The perpetuity of every Divine work is from the union of love and wisdom (n 36)

Pleura —Its relation to the heart and lungs (n 384, 402, 403)

Plurality —A plurality of Gods impossible (n 27)

Poisons —Their origin (n 339)

Pollution —All pollution of man is effected by means of falsities that are opposite to the truths of wisdom (n 420)

Preacher —Affected by zeal (n 148)

Presence —Presence of the Lord, how He is everywhere (n 299)

Presence of angels, how it is realized (n 291)

Man is able by means of thought to be present as it were elsewhere, in any place however remote (n 285)

Primitive —The primitive of man is seed from the father, by which conception is effected (n 432)

What it is in the womb after conception (n 432)

Principles —First principles in man are the receptacles of love and wisdom (n 369)

By life in first principles is meant the will and the understanding (n 365)

Will and understanding are in their first principles in the brains (n 365, 387, 403)

Such as life is in first principles such it is in the whole and in every part (n 366)

By means of first principles life is in the whole from every part, and in every part from the whole (n 367)

First principles in the brain which appear like glands, the multitude of them compared to the multitude of stars (n 366, 373)

Prior things —Prior things consist of their primes (n 208)

They are more perfect than posterior things (n 204)

From prior things posterior things can be seen, but not the reverse (n 119)

Proceeding —The first proceeding from the Lord's Love and Wisdom is that fire-like spiritual [substance] which appears before the angels as a sun (n 97, 152, 290, 300)

Proceeding Divine —The Proceeding Divine in the trinity is called the "Holy Spirit" (n 146)

What the Proceeding Divine or the Holy Spirit is (n 146–150)

Production —Production of seed was the first production from the earths (n 312)

Progression —The progression of all things in the universe from firsts to outmosts, and from outmosts to firsts (n 304, 314, 316)

Propagation —Propagation of subjects of the vegetable and animal kingdoms (n 347)

Provinces —The whole angelic heaven is divided into regions and provinces, according to the members, viscera, and organs of man (n 288)

Pulmonary pipes — Their existence in minute insects (n 373)

Pulmonic kingdom — The pulmonic kingdom of heaven is that where wisdom predominates (n 381)

In it are those who are in love towards their neighbor (n 428) (*See also* n 391, 392)

Pulse — (*See* n 378)

Man's spirit as well as his body has pulse and respiration, and these flow into the pulse and respiration of the body, and produce them (n 390, 391), there is a correspondence between them (n 390)

Purification — Purification of the love in the understanding, how it is effected (n 419, 420)

All purification of a man is effected by means of the truths of wisdom (n 420)

Purification of the blood (n 420, 423)

Quality. — That which is not in a form has no quality, and what has no quality is not anything (n 15, 223)

Quarters — Quarters in the spiritual world (n 119-128)

The quarters in that world are not determined from the south, as in the natural world, but from the east (n 120, 132), they are not determined by the sun of the spiritual world, but by the inhabitants there (n 120), according to their reception of love and wisdom (n 124-128, 132)

The variety of reception of love and wisdom gives rise to the quarters in the spiritual world (n 126)

Man as to his spirit is in some quarter of the spiritual world, whatever quarter of the natural world he may be in (n 126)

Ramifications — Ramifications of the bronchial tubes of the lungs (n 405, 412)

They correspond to the perceptions and thoughts from the affections for truth (n 405)

Rationality — Rationality is the capacity by which man is able to understand what truth is and what good is, it is a capacity of the understanding (n 240, 264, 413, 425), it is with every man by creation, consequently by birth, and united with freedom distinguishes him from the beasts (n 264, 413)

A bad man enjoys this capacity equally with a good man (n 266) It is never taken away from man (n 247, 258, 264) It does not exist with a man until his natural mind matures (n 266) It may be absent when the externals have been injured by accident (n 259)*

The rational power to think what is false is irrational (n 425)

Rational — The rational of man is the height of the understanding (n 237, 254)

Man's rational is in appearance as if it were of three degrees (n 258)

The rational man is he who is in natural and in spiritual love both at once (n 416)

Man can become rational, by elevation, even to the third degree (n 258)

How the rational is perfected (n 332)

The rational is the higher region of the natural degree (n 254)

Rats — Their origin (n 339, 341)

Reaction — In everything created by God there is reaction (n 68, 260)

Reaction is caused by the action of life (n 68) (*See Action*)

Réason — All things of human reason join and as it were centre in this, that there is one God (n 23)

Human reason, on what it depends (n 23)

Human reason is such as to be unwilling to yield assent unless it sees a thing from its cause (n 291)

How reason becomes unsound (n 23)

Receive — To receive more of heat than of light, and conversely (n 101)

Man is able to receive wisdom even to the third degree, but not love, unless he shuns evils as sins and looks to the Lord (n 242)

Receptacles — (See n 191, 223)

Two receptacles and habitations for Himself, called will and understanding, are created and formed by the Lord in man, the will for His Divine Love, and the understanding for His Divine Wisdom (n 358-361, 364, 410)

Divine Love and Wisdom received in three degrees (n 242)

Reception — Reception of the Divine Good and the Divine Truth is according to man's application of the laws of order, which are divine truths (n 57)

Recipients of life — Angels and men are such (n 4-6)

Man is a recipient in the degree in which he is affected by those things which are from God, and thinks from that affection (n 33)

All things in the created universe are recipients of the Divine Love and the Divine Wisdom of God Man (n 55-60)

Reciprocation — Reciprocation is necessary that there may be conjunction (n 115, 170)

What gives the ability to reciprocate (n 116)

Reciprocal conjunction of love and wisdom, of the will and understanding, of good and truth (n 385, 410)

These reciprocal conjunctions are from the love (n 411)

Red — Red corresponds to love (n 380)

Reflection — Reflection pertains to wisdom or the understanding (n 363)

Reformation — Reformation and regeneration are effected through the reception of love and wisdom from the Lord, and then through the opening of interior degrees of the mind in their order (n 187, 263)

Regeneration (see *Reformation*) — To be regenerated is from being natural to become spiritual (n 425)

Relation — There is a general relation of all things to God, as well as the particular relation to man (n 64)

The relation to man in each and all things of the animal, vegetable, and mineral kingdoms (n 61)

Religion — Those who have confirmed the falsities of their religion continue in the same after their life in the world (n 268)

Representation — Angelic representation of the correspondence of the will and understanding with the heart and lungs (n 376)

Respiration — How effected (n 176, 412)

Man has a twofold respiration, one of the spirit, the other of the body, on what they each depend (n 412, 417)

The respiration of the spirit in man flows into the respiration of the body, and produces it (n 390, 391) There is a correspondence between them (n 390) These two respirations may be separated, and may be conjoined (n 415, 417)

Thought produces respiration (n 412)

Angels and spirits breathe just as men do (n 176, 391)

The respirations of the lungs correspond to the perceptions and the thoughts of the understanding (n 420)

Resurrection — The Lord rose again with the whole body, differently from man (n 221)

Return — Return of all things to the Creator (n 167-172)

Revelation — Every man is taught respecting the Divine precepts, not by immediate revelation, but by others who know them from religion (n 249)

Ribs — Their relation to the lungs (n 403, 408)

Right — The "right hand," in the Word, signifies superior power (n 220)

"Sitting at the right hand of the power and might of God" signifies to have all power (n 221)

In angel and man the right parts correspond to love from which is wisdom or to good from which is truth (n 127, 384, 409).

Satan —The love of possessing the goods of others by every evil device is called "Satan" (n 273)

Cunning villanies and subtleties are the "satanic crew" (n 273) (*See Devil*)

Scorpions —Their origin (n 339, 341)

Seasons —The four seasons of the year, in the Word, signify states of the church (n 73)

See —An angel can see God both within himself and also without himself (n 130)

No one while he is in evil can see good, but he who is in good can see evil (n 271)

When man thinks from wisdom he sees things as it were in light (n 95)

Why those who are in the one world cannot see those who are in the other world (n 91)

To see from effects only is to see from fallacies (n 187)

Seeing is predicated of the understanding (n 363)

Seed —The seed which is from the father is the first receptacle of life, but such a receptacle as it was with the father (n 269)

The production of seeds was the first production from the earths while they were still new (n 312)

In seeds there is an endeavor to multiply and to fructify themselves infinitely and eternally (n 60)

Interiorly they are more perfect according to discrete degrees (n 201)

Selfhood —The angel's selfhood, like man's, is evil (n 114)

What is man's own stops influx and reception, and hardens and shuts up the heart (n 336)

Sensations —Sensations are not things abstract from the organs of sensation (n 210)

Sensations are ultimately derived from love and wisdom (n 363)

Sense —Sense is an affecting of the substance and form of the organ (n 41)

The affecting of the substance and form which causes sense is not a something separate from the subject, but only causes a change in it, the subject remaining the subject then as before and afterwards (n 41)

The external senses of the body communicate immediately through fibres with the brains, and derive therefrom their sensitive and active life (n 365)

All the bodily senses derive their perception from the mind's perception (n 406)

Sensual —Sensual men are the lowest natural men, who are incapable of thinking above the appearances and fallacies of the bodily senses (n 249)

The sensual is the lowest region of the natural degree (n 254)

Series —One thing is from another in a threefold series (n 212) The outmost of each series is the complex and containant of all the prior (n 215)

Serpents —Their origin (n 339, 341)

Sight —Sight is possible only by means of an atmosphere purer than air (n 176)

Sight is not a something volatile flowing from its organ, but is the organ considered in its substance and form, when this is affected sensation is produced (n 41)

Sight is in the eye which is the subject, and is an affecting of the subject (n 41)

Sight does not go out from the eye to the object, but the image of the object enters the eye, and affects its substance and form (n 41)

The sense of sight communicates immediately through fibres with the brain, and derives therefrom its sensitive and active life (n 365)

The grossness of bodily sight (n 352) (*See Sense*)

Simple —The simple see more clearly what is good and true than those who think themselves their superiors in wisdom (n 361)

Simples —Simples are more perfect than composites, because they are more naked and less covered over with substances and matters devoid of life (n 204)

The more simple anything simple is the more exempt from injury it is, because it is more perfect (n 204).

Without such pre-eminent perfection in things simple, neither man nor any kind of animal could have come into existence from seed and could afterwards continue to exist nor could the seeds of trees and shrubs vegetate and bear fruit (n 204)

Sirens —Their fantastic beauty (n 424)

Skin —The skin by which man is enveloped is the subject of touch (n 41)

The substance and form of the skin cause it to feel whatever is applied to it (n 41)

Sleep —In sleep the lapse of time is not noticed (n 74)

What becomes of conatus and forces in man during sleep (n 219)

Sloane, Sir Hans (n 344)

Small —There is nothing so small that has not in it degrees of both kinds (n 223)

Smell —The sense of smell is in the nostrils, and is an affecting of the nostrils by odoriferous particles touching them (n 41)

The smell is not a something volatile flowing from its organ, but is the organ considered in its substance and form, and when the organ is affected sensation is produced (n 41)

The sense of smell communicates immediately through fibres with the brains, and derives therefrom its sensitive and active life (n 365)

To smell is predicated of perception (n 363) (*See Sense*)

Societies —In heaven, societies are divided according to all the differences of heavenly love (n 141)

Angelic societies are countless and in the same order as the glands of the brain (n 366)

Soul —The soul in its very *esse* is love and wisdom in man from the Lord (n 395, 398)

There can be no soul apart from its body, nor body apart from its soul (n 14)

Every man's soul is in a spiritual body after it has cast off the material coverings which it carried about in the world (n 14)

Fruitless researches of the learned into the operations of the soul in the body (n 394)

How the soul acts upon the body and effects all its operations (n 398-431)

Soul of beasts (n 346)

"Soul," in the Word, signifies the understanding, also the wisdom of the understanding (n 383)

Sound —Sound which is articulated into words all comes forth from the lungs through the trachea and epiglottis (n 382)

The angels recognize a man's love from his tone in speaking, his wisdom from articulation, and his knowledge from the meaning of the words (n 280)

Beasts utter sounds in accordance with the knowledge pertaining to their love (n 255)

South —In the Word, "south" signifies wisdom in light (n 121)

In the spiritual world those in a higher degree of wisdom dwell in the south (n 121)

Space —Space is a property of nature (n 69, 70)

Space is in each and all things in the world as seen by the eye (n 7)

In the spiritual world there appear to be spaces, yet they are only appearances (n 7) Spaces there are not constant as in the natural world, but are subject to change according to states of life (n 70)

States of love correspond to space (n 70)

Space is in natural, but not in spiritual ideas (n 7, 111)

To think according to space concerning God is to think concerning the expanse of nature (n 9)

The Lord cannot advance through spaces, but is present with each one according to reception (n 111)

(See Time)

Speaking — Speaking by degrees is abstract (n 196)

Speech — (See Language)

Sphere — Encompassing sphere (n 291)

Every one in the spiritual world is encompassed by a sphere consisting of substances set free and separated from his body (n 292)

A sphere flows forth from all things that appear in that world (n 293)

The sphere of affections and of thoughts therefrom, which encompasses each angel, manifests his presence to others far and near (n 291)

Spiders — Their origin (n 339)

Spiral — The contraction of the spiritual degree is like the turning back of a spiral in the opposite direction (n 254, 263)

Spirit — Man in the world of spirits is called an angelic spirit if he is preparing for heaven, an infernal spirit if he is preparing for hell (n 140)

In the Word, "spirit" signifies the understanding and the wisdom of the understanding (n 383)

Corporeal spirits (n 424)

Animal spirit, what it is (n 423)

The Holy Spirit is the Truth itself which proceeds from the Lord (n 149)

The Holy Spirit is the Lord, and not a God who is a person by Himself (n 359)

In the Word, the "Holy Spirit" and "Spirit of God" signify Divine Wisdom, and therefore Divine Truth which is the light of men (n 383, 149)

Spiritual — The heat and light which proceed from the Lord as a sun are especially called the spiritual (n 100)

The spiritual flows down from its sun, even to the outmosts of nature, through three degrees (n 345)

The lowest spiritual or spiritual natural can be separated from its higher parts (n 345)

Evil uses are effected on the earth by the lowest spiritual separated from what is above it (n 315)

The spiritual impels nature to act, as what is living impels what is dead (n 340) It produces the forms of vegetables and animals, filling them with matters from the earth, that they may become fixed and enduring (n 340)

The spiritual furnishes the soul, and the material the body (n 313)

What the spiritual and what the natural man is (n 251)

Things spiritual are substances, and not abstract, they are not possible outside of subjects which are substances, but are states of subjects, that is, substances (n 209)

Spiritual Fire — That fire-like spiritual [substance] which appears before the angels as a sun, is the first proceeding from the Lord's Love and Wisdom (n 97)

Spleen — From sensation alone man knows nothing of the spleen (n 22)

Spring — In the Word, "spring" signifies the first state of the church (n 73)

There is a perpetual spring in all the angelic heavens (n 105)

Spring-time corresponds to a state of peace (n 105)

State — State is predicated of love, of life, of wisdom, of affections, of joys therefrom, and in general, of good and truth (n 7)

In angelic ideas of thought, instead of space and time there are states of life, instead of spaces, such things as have reference to states of love,

and instead of times, such things as have reference to states of wisdom (n 70)

Living and dead states (n 161)

Stalks —Stalks, in the forms of the vegetable kingdom, are their outmosts. Clothed with layers of bark they represent the globe clothed with earths (n 314)

Sternum —Its relation to the lungs (n 408)

Stomach —From sensation alone man knows nothing of the innumerable things which compose his stomach (n 22)

In what way the stomach is connected with the lungs (n 408)

Stones —Their composition (n 190, 192, 207)

There are in them degrees of both kinds (n 225)

They are interiorly more perfect according to discrete degrees (n 201)

A wave of effluvia is constantly flowing forth from stones (n 293)

Striated Corpora —(See n 366)

Structure —Structure of the lungs (n 405, 412, 417)

Subject —A subject has substantial existence (n 373)

Men are subjects which can be recipients of the Divine Love and Wisdom as of themselves (n 170)

That which men think of outside of a subject as something hovering or floating is only an appearance of the state of the subject in itself (n 40-42)

Subsistence —The subsistence of the universe and of all things belonging to it is from the spiritual sun. Subsistence is perpetual existence (n 152, 153)

Substance —The substance that is substance in itself is the sole substance (n 197, 300)

Substance in itself is the Divine Love (n 44-46)

All things have been created out of a substance which is substance in itself (n 283)

Spiritual substances become substances at rest, and in the natural world fixed substances called matters (n 302)

Substances of which the earths consist (n 305, 306, 310)

Spiritual and natural substances of which the natural mind consists (n 257, 388)

Organic substances which are the receptacles and abodes of the thoughts and affections in the brains (n 191, 192, 197)

Substance is not possible apart from form (n 209, 229)

Substance and form (n 41)

Substantiated —Substantiated or composite things do not arise out of a substance so simple that it is not a form from lesser forms (n 229)

Suffocation } —State of the heart and lungs during suffocation and in swoons

Swooning } (n 407)

Summer —In the Word, "summer" signifies a state of fulness of the church (n 73)

Sun —There are two suns through which all things have been created by the Lord, the sun of the spiritual world and the sun of the natural world (n 153)

The spiritual sun is not the Lord Himself, but is the Divine Love and Wisdom proceeding from Him (n 86, 93, 97, 290, 291, 151-156)

The sun of the natural world is pure fire from which everything of life has been withdrawn, but the sun of the spiritual world is fire in which there is Divine life (n 89, 157)

The spiritual sun is the one only substance from which all things are (n 300). It appears in heaven at a middle altitude (n 103-107)

In the Word, the "sun" signifies the Lord as to Divine Love and Divine Wisdom together (n 98)

(See CONTENTS, Part II)

Swammerdam —(See n 351)

Swedenborg —The sight of his spirit was opened, that he might see the things which are in the spiritual world, and afterwards describe that world (n 85, 355)

He saw the Lord as a sun (n 131)

An entire society of heaven appeared to him as one angel-man (n 79)

He was raised up into heaven to the angels, and was then in the spirit outside the body (n 391, 391)

Swine — Their origin (n 339)

Systole — The motions of the heart, systolic and diastolic, change and vary according to the affections of each man's love (n 378)

Taste — Taste is an affecting of the substance and form of the tongue, the tongue is the subject (n 41)

Taste is not a something volatile flowing from its organ, but is the organ itself considered in its substance and form, and when the organ is affected sensation is produced (n 41)

The sense of taste communicates immediately by fibres with the brains, and derives therefrom its sensitive and active life (n 365) (*See Sense*)

Tasting is predicated of perception (n 363)

Tendons — Their origin (n 304)

Think — To think from causes and ends is a mark of higher wisdom, but to think of these is a mark of lower wisdom. To think from ends is of wisdom, to think from causes is of intelligence, and to think from effects is of knowledge (n 202)

Thinking sensually and materially, is thinking in nature from nature, and not above nature (n 351)

Thorax — (*See* n 403)

Thought — Thought is not possible except by means of an atmosphere purer than air (n 176)

Thought is nothing but internal sight (n 404)

It pertains to wisdom and the understanding (n 363)

Inmost thought, which is the perception of ends, is the first effect of life (n 2)

All thoughts with man arise from Divine Wisdom (n 33)

Affections and thoughts are substances and forms, and not entities abstracted from a real and actual substance and form (n 42, 316)

Spiritual thought has nothing in common with natural thought (n 163)

Thought from the eye closes the understanding, but thought from the understanding opens the eye (n 46)

The affection which is of love produces thought, and thought produces respiration (n 412)

Thought flows into the lungs, and through the lungs into speech (n 391)

Thought corresponds to the respiration of the lungs (n. 383)

(*See Affection*)

Tigers — Their origin (n 339)

Time — Time is proper to nature (n 69, 73, 161)

Measures of time (n 73)

In the spiritual world the progressions of life appear to be in time, but since state there determines time, time is only an appearance (n 73)

Time there is nothing but quality of state. Times in the spiritual world are not constant as in the natural world, but are subject to change according to the states of life (n 70)

Times there have relation to states of wisdom (n 70)

It makes one with thought from affection (n 74)

(*See Space*)

Tongue — The appearance is that the tongue tastes, but the understanding tastes by virtue of its perception (n 363)

From sensation alone man knows nothing of the innumerable things in his tongue (n 22)

It is interiorly more perfect according to discrete degrees (n 201)

Touch — The sense of touch is not in the things which are applied, but in the sub-

stance and form of the skin which are the subject, the sense itself is nothing but an affecting of the subject by the things applied (n 41)

The sense of touch communicates immediately through fibres with the brains, and derives therefrom its sensitive and active life (n 365)

Touching with the hand signifies communicating (n 220) (*See Sense*)

Trachea — (*See* n 382, 408)

Transmission — Transmission of the love of evil from parents to their offspring (n 269)

Transparent — The forms receptive of heat and light in man are transparent from birth, like crystal glass (n 245, 255), they transmit spiritual light as crystal glass transmits natural light (n 245)

Trees and Shrubs — How they are produced (n 346)

There are in them degrees of both kinds (n 225)

A wave of effluvia is constantly flowing forth out of them (n 293)

Trine — In every thing of which anything can be predicated there is the trine which is called end, cause, and effect (n 209, 154, 167-172, 296-301)

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Notae generis ejusdem, cum punctis, designant versuum partes —

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Puncta supra signum posita, I partem mediam non datam indicant

Puncta signum sequentia, I, partem ultimam non datam indicant

Omissionem verbi unius puncto uno monstravimus duorum vel trium verborum, punctis duobus, plurium, tribus

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